Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1923.

Unity and Reunion

In his sermon at Charles Church, Plymouth, preached in connection with the Church Congress, the Bishop of Truro, Dr. Guy Warman, a valued Vice-President of the World's Evangelical Alliance, and the Bishop-elect of Chelmsford, deplored the mists which obscured the vision of unity as contemplated in the Lambeth Appeal to all Christian people. Those who have followed and studied the recent pronouncements on the subject (we refer to them more fully under "Reunion Notes") must share the lament of the Bishop. The situation has called forth a frank letter from the President of the Baptist Union, Dr. W. E. Blomfield, who writes to *The Times* expressing surprise that Free Churchmen, and especially Baptists, are so eager for reunion at a time when the whole Reformation character of the Church of England is in grave question, and when the Bishops of Bradford and Durham and the late Bishop of Manchester are warning Anglicans that possible changes in the Prayer Book will fundamentally alter the Communion Service, and that the Bishops are conciliating the party in favour of the Mass and its concomitants, whilst they are alienating the laity of the Church. "Hosts of Baptists," Dr. Blomfield states, "believe that organised reunion with the Church of Rome is impossible, and it is equally impossible with any Church which is looking for reunion with the Roman and Eastern Churches." Dr. Blomfield adds, "my chief point, however, is this: Baptists are not committed to anything by these conferences." We believe this utterance will find favour with very many outside the Baptist denomination. The facts are clear, and those Christian leaders who, as representatives of the Churches concerned, are giving prolonged consideration to mutual conferences and discussions of a technical character would do well to accept and act upon them. Some of these facts may be mentioned. First, the large majority of those earnestly pursuing the consummation of Christian Unity not only realise the impossibility of any sort of reunion with an unreformed Church of Rome, but have ceased to contemplate it. A strong party within the Church of England, a noisy and disloyal party, as the Bishop of Durham has made it plain in the columns of the *Morning Post*, look forward to reunion with the Church of Rome, and so eager are some of them for this ecclesiastical event that they sent the Pope a telegram from their congress in the Albert Hall. Lord Halifax, whose sincerity we do not call in question, has followed this up, with disappointing results, as the reply of Father Woodlock, reported in the columns of *The Times*, would appear to indicate. Second, it must be recognised that those Free Churchmen who have been engaged upon successive conferences with the Archbishops and other representatives of the Church of England are intense and sincere in their desire for practical *acts* of unity, but that restraint emanates from those who compiled and issued the Lambeth Appeal. There is abundant evidence of this. We are prepared to admit that since the issue of the Appeal anarchy and chaos have appeared within the Anglican Church, and it may be that the apparent restraint upon acts of unity is

dictated by the activities of forces which threaten disruption and indicate that the battle of the Reformation has to be fought over again within the Church of England. But a third fact stands out from the present situation. The laity in all Churches keenly desire unity, manifested unity, acts of unity. They realise that such are the grounds of spiritual revival in the power of the Holy Ghost, which is the hope and prayer of multitudes in this and other countries. They look for fellowship rather than formality, they believe that actions speak louder than words, their vision is one of Christian reunion rather than Church reunion. Unity after all is the great thing, the Divine fact, and any kind of reunion of Churches to have the Divine seal and blessing must wait upon the unity of the Spirit, in the bond of peace. The Church of Christ is One Body, composed of individuals rather than organisations. To this fact the World's Evangelical Alliance has borne witness for more than seventy years. It is a standing record before the world of the truth, of the oneness of the true Church of the Lord Jesus Christ. True reunion is discovered and manifested when all such, permeated with Truth and Love, constitute fellowship, and a platform wide enough for all, in fact, Christianity itself, for after all the settled basis of Christianity is found not in ecclesiastical creeds or doctrines of the Ministry and Sacraments, but in the Divine Inspiration, Authority and Sufficiency of the records contained in the Word of God, the Bible. Let us then, get back to the Bible. Let us acknowledge where mistakes have been or are being made. The world hungers for fellowship, brotherhood, the Gospel of peace and goodwill, for that which will give promise not only of the life that now is but of that which is to come. Unification is man's prescription. Unity is God's. For it Christ died upon the Cross. Let us more earnestly seek the fulfilment of His prayer, "That they all may be one . . . that the world may believe that Thou hast sent Me."

H. M. G.

"Liberal Evangelicalism."—We have received from a correspondent a letter criticising the leading article in our May-June issue, which was devoted to an extended review of the volume, "Liberal Evangelicalism." The writer complains that we conveyed, to the casual reader, at any rate, that the book contains heresies which are not to be found in it, and that the writers hold views which they would repudiate. Now we desire at all times to be fair and frank all round, and while we cannot open the pages of a bi-monthly magazine to correspondence of a controversial nature, yet we have gladly and most carefully considered our correspondent's complaint. In the first place we did not write for the casual reader; such a book as "Liberal Evangelicalism" and the article in question call for concentrated study. To us it is evident that our correspondent has either not carefully read the article or he has misread comments therein based on passages in one of the essays advocating a re-examination of the Evangelical basis, and setting Missionaries free to apply the methods of historical criticism to all the sacred Scriptures, to teach its generally accepted conclusions, and to be willing to make grants to Churches which demand the fullest freedom of experiment in forms of worship and ritual, and in which the seat of authority has been transferred from the English Committee Room to the local Diocese. Our article made it clear what this means in Home Dioceses, and hence the statement that Evangelicals cannot support Missions that do not ensure their representatives will be free from the evils we deplore at the home base. Any candid and careful reader of the article will see that this was our clear meaning. We still hold that the policy advocated may very easily drift into the maintenance in the foreign field of Missionaries who hold views that the writers of "Liberal Evangelicalism" might themselves repudiate. We draw the attention of our readers to the paragraphs entitled "The Limits of Co-operation" and "The Bishop of Bombay on Co-operation" under the World Mission Notes. The International Missionary Conference at Oxford, to which these notes refer, disclaimed relationship to doctrine, which we regret, for it is an advisory body representative of the Missionary Societies generally, some of which realise how grave is the question of doctrine in the Mission Field; and may find themselves committed to co-operation on lines which their Committees and supporters would deplore.

Notes

To Our Readers All.—The Council recognises with thankfulness to God and those concerned the loving and loyal co-operation which up to the present has enabled them to meet the financial responsibilities of the Alliance in its home and foreign work. In some directions extension has been possible, but as the winter opens it is evident that the income, unless quickly supplemented, must fall short of requirements. Unless a difficult situation is to arise a large amount in subscriptions and donations must be received before December 31st next. We do not know of a country in the world where the World's Evangelical Alliance is not well spoken of, or its influence felt in the maintenance of Evangelical Truth and Love. Its clear testimony to the Divine Inspiration, Authority, and Sufficiency of the Bible; its loyalty both to the Gospel of Christ and the Christ of the Gospel, and its unchanged emphasis upon the unity of the Spirit rather than upon the unification which implies the reunion of Christendom and alliance with unreformed Churches, constitute a claim upon all discerning Christians for their sympathy and support. Among those who receive this magazine there are three classes to whom we trust it will appeal: (a) those who could increase their present contribution; (b) those who have not yet responded to a recent appeal for the renewal of their past contribution; (c) those who have received the magazine for some time, and have not yet made any contribution at all to the home and foreign work of the Alliance. Subscriptions and donations from all three classes will be most gratefully received. They should be forwarded to the General Secretary by cheque or postal order, crossed "Barclay's Bank, Ltd.," and payable to "The World's Evangelical Alliance."

The Deputation to Czechoslovakia.—How many people if asked, "Where *is* Czechoslovakia," would be able to indicate its exact situation on the map of Europe? It is not easy to place on paper an adequate report of such a deputation as that recently undertaken by Dr. Gillie and our General Secretary, but on another page an attempt is made to place our readers in touch with some of the outstanding features. It is a unique experience to face a congregation of five hundred people, all of whom have but recently left the Roman Catholic Church and are eager in their quest for experimental and personal faith in a living Saviour. This is the prevailing situation in Czechoslovakia, and one just gloried in speaking to such of the Christian Unity which embraces all who have accepted the Christ, not of the crucifix, but of the Cross of Calvary, as their Saviour. One wished, too, it were possible to transport some of the too numerous and half-empty churches in this country to Czechoslovakia so that the lack in country towns and villages of buildings in which to meet for worship might be met. China, India, and other missionary countries have become a romance, and we do not wish to belittle the importance of their appeal to Western Christianity, but the new Republics of Central and South Eastern Europe constitute an appeal at a time of unprecedented opportunity which unless grasped may quickly pass, for there are other influences in the field. We can all be thankful that the World's Evangelical Alliance has been permitted to help to make the needs known and to share, at least to some small degree, the responsibilities they imply. If funds are forthcoming it will be able to do much more.

"Christian Unity and the Gospel."—By the time this magazine reaches our readers we hope to receive from the publishers, Messrs Hodder and Stoughton, a good supply of this new volume containing the addresses delivered at the United Evangelical Congress convened by the Alliance last June. The price is 5/- net, post free 5/6, and we draw attention to the order form enclosed. Further particulars will be found on page 2 of our cover. The volume will be found to be enlightening and uplifting throughout. It is a book likely to direct younger Clergy and Ministers into definite views on Christian truth and service, while its witness to the true basis of Evangelical Unity is uniform throughout. It contains one of the last speeches made by the late Bishop of Chelmsford, Dr. Watts Ditchfield, and those present at the Church House, Westminster, when the speech was delivered, will long remember the frank and vigorous manner in which, as Chairman of the meeting, he spoke on the subject of "The Menace to the Gospel."

Another Queen's Hall Meeting.—The World's Evangelical Alliance is moving in the interests of all the Protestant Churches and is arranging a great united meeting, at the Queen's Hall, W., on the subject of the Reformation. The recent Anglo-Catholic Congress had a significance for others than members of the Church of England. It challenged the whole Reformation Settlement; it demanded its cancellation, doctrinal as well as practical. In a striking letter to the *British Weekly* the Bishop of Durham put the situation well. He stated:—

> No thoughtful man can fail to see that the whole Reformation Settlement is in the melting-pot. The revision of the Prayer Book is only the first step. It must be followed by a revision of the Thirty-nine Articles and a reconstruction of the legal system. No part of the established constitution of the National Church can escape a drastic re-handling, for the Anglo-Catholics are demanding not a removal of obsolete rubrics merely, nor some

liturgical improvements in the services, nor some reasonable changes in the forms of clerical subscription, but the cancelling of the entire Reformation settlement, as well doctrinal as practical.

This statement has a direct and important bearing upon Prayer Book Revision and Christian Reunion. The former is a burning question, about to come before the National Assembly of the Church of England for decisions of a momentous character. We caution every one of our readers who can claim membership with the Established Church to make themselves acquainted with the matters at issue, and to do their utmost to inform Church Councillors and Parishioners generally of the attempts which are being made to introduce, for the first time since the Reformation, the Roman Mass into the Prayer Book of the Church of England. Concerning this the Bishop of Durham states :—

The Prayer Book, we must not forget, is the product and symbol of the English Reformation, which the Anglo-Catholics repudiate "lock, stock, and barrel." Revision in their hands means reverting as far as may now be possible to the pre-Reformation arrangements which the Prayer Book replaced. They are not aiming at an improvement of the existing Book, so that in the novel circumstances of the modern world it may become more efficient for the use of a Reformed Church, but they challenge the Reformation itself, and seek under colour of Revision to purge the Prayer Book of *every* Reformed feature.

And on the subject of Reunion the Bishop is equally clear and frank :—

It is obvious that no serious advance in the great matter of Reunion can be made until these questions have been answered. No doubt it is the case that in its authorised formularies the Church of England speaks with no hesitating voice, and if, as would naturally be the case, the Church were judged by its own standards, there can be no question as to the position of the Church of England. It stands, as it has always stood throughout the whole period of its independent life, on the side of the Reformation.

The laity need to be aroused to realisation of the peril at the doors, not only of the Church of England, but of our Protestant heritage generally. If in a position of favour as an Established Church these kind of influences and proposals can prevail, their baneful effect cannot be apparent only in the Church involved, but in the Protestant Churches as a whole. The principles and value of the Reformation need restating, and this is the object which underlies the project of which we have spoken and which is now engaging the serious attention of the Council. We shall hope to make early announcements of the arrangements as soon as they are completed. In the meantime the personal co-operation, by prayer and effort, of all who can help is asked for, and it should be remembered that with the authority of the Bible, which was the basis of the Reformation, is bound up that earnest contending for the faith which led the late revered Bishop of Durham to remark, "we are contending for our all."

Missionary Reunions—A New Session. On October 18th we commence a new series of Missionary Reunions to take place monthly (on the third Thursday at 3 p.m.) in the Reception rooms at the Alliance House. All Members and Subscribers are heartily invited, and we hope they will feel it to be a responsibility to introduce those not at present keenly interested in Missions or familiar with the principles and practice of co-operation. These reunions should afford a valuable rallying ground for younger people, especially students and those contemplating Missionary service, as well as for Missionaries on furlough. The meeting on October 18th will be devoted to Czechoslovakia, when Dr. Gillie and the General Secretary will give an account of their recent deputation visit. An attractive programme has been planned for successive months, which we outline as follows :—

November 15th, John G. Paton Mission.
Chairman : Mr. R. C. Hart-Dyke.

December 20th, The Mission to Lepers.
Chairman : Maj.-Gen. Sir G. Scott-Moncrieff, K.C.B., K.C.M.G.

January 17th, International Missionary Council.
Chairman : Col. Sir Robert Williams, Bart.

February 21st, Religious Tract Society.
Chairman : Rev. The Hon. W. Talbot Rice.

March 20th, Africa Inland Mission
Chairman : Mr. H. Martyn Gooch, M.B.E.

April 17th, Wesleyan Missionary Society.

May 15th, Ch. of Eng. Zenana Missionary Society.
Chairman : Sir A. Campbell of Succoth, Bart.

June 19th, Presbyterian Foreign Missions.
Chairman : Dr. R. C. Gillie.

The addresses on November 15th and December 20th will be illustrated with limelight pictures. No collections are taken at these meetings, but literature setting forth the work and needs of the Societies represented will be available. A box for freewill gifts towards the expenses has been provided, by special request. We express the hope that there will be a large attendance at the first meeting on October 18th, when printed programmes will be available.

The Alliance in Germany.—The Council have received a most friendly letter from Herr Emil Grobe, the President of the German Branches. It conveys information of encouraging progress in the work of the German Branches. Large numbers have attended the Blankenburg Alliance Conference, and the "Allianzblatt" has now become the organ of the German Branches generally. Herr Grobe states: "With great thanks to God I can report that the Week of Prayer last January was much blessed. The reports received from all parts of Germany were full of praise. The Alliance idea is increasing very much in Germany, and in recent years a large number of provincial and local Alliance Conferences are being held yearly. There are regular conferences in Königsberg, Berlin,

Nuremberg, Munich, Heilbronn, Mannheim, Frankfort, etc." The Council have replied to this communication with an offer of any help the British Organisation might be able to give and which would be acceptable at a time when special difficulties face Christian work and workers in Germany.

Religious Liberty in Spain.—The work of the World's Evangelical Alliance in the interests of Religious Liberty has been prominent in no country more than in Spain. In earlier days the Alliance was called upon to use its influence and money freely on behalf of the persecuted, and there must still be many who recall its successful efforts on behalf of the Maidai, Matamoros, and others. In recent years the formation of a strong Spanish Evangelical Alliance has enabled the Council of the British Organisation to be advised by wise minds conversant with the whole situation in Spain. Recent events must raise anew the question of Religious Liberty, and the following letter, which appeared in *The Times* recently, will be read with interest. The writer is well known to readers of EVANGELICAL CHRISTENDOM, and his work for Evangelical life and liberty in Spain is a monument which will ever speak grateful thanks from all Evangelicals on the Peninsula.

RELIGIOUS LIBERTY IN SPAIN.

To the Editor of *The Times*.

Sir,—All who have followed the growth of religious liberty in Spain recall the fact that one of the first acts of General Prim on landing on his native soil was to inform the Spanish Protestant exiles in Gibraltar—headed by the late Don Juan Bautista Cabrera—that they were free to return to Spain "with their Bibles under their arms." For some years full religious liberty prevailed, which was, however, restricted by the famous Article XI. of the Constitution of 1876: "The Roman Catholic religion is the religion of the State and shall be exclusively maintained by it; within the limits of Christian morality freedom of worship shall be lawful; but no public manifestations other than those of the Church shall be allowed." This was legally interpreted as forbidding the erection of Evangelical places of worship in an ecclesiastical form and the placing thereon of any religious emblems. Accordingly, a plain cross had to be removed from the chief Evangelical Church in Madrid and from the Anglican church in Barcelona.

Spaniards believe that largely through the influence of King Edward VII. on King Alfonso XIII. the illiberal interpretation was revised, and it is now possible for Evangelical buildings to be erected in ecclesiastical form, announcements of their sacred use to be published, and crosses to be placed on them for public view. The cross has been replaced on the Madrid Church, and the beautiful new church in Seville is ecclesiastical in form, with a cross on its façade. At its opening last June, the deputy mayor and a deputation from the Town Council were present.

Many unjust restrictions still rest on Spanish Evangelicals, and the efforts to secure complete religious liberty have always been frustrated by the intervention of the authorities of the National Church. Now that the Constitution of Spain is about to be revised and Spain is a member of the League of Nations, which advocates full religious liberty, it is to be hoped that opportunity will be taken to give all Spaniards that religious freedom which is their birthright, and to extend to Protestants the measure of liberty enjoyed by the friendly Moors in Spanish territory in Morocco.

Yours very truly,
THOMAS J. PULVERTAFT.
St. Paul's Vicarage, 188, Goldhurst Terrace.

The Catastrophe In Japan—Our tenderest sympathies go out to Japanese Christians in their great trial of courage and faith. We have been thankful to learn of the safety of Mr. and Mrs. George Braithwaite of the Japan Book and Tract Society, through whom the programme for the Universal Week of Prayer is annually translated into Japanese and circulated throughout Japan. We do not yet know if the Mission premises are intact. We trust this is the case. One thing is certain. There will arise from the earthquake ruins a new City of Tokyo presented with the goodwill and love of Western Christians, evidenced by the generous gifts contributed through the various relief funds.

The Alliance in China.—As we go to Press a welcome letter is to hand from Rev. C. G. Sparham. The Council look forward to meeting him on his return to England. It is through his instrumentality that the satisfactory arrangements have been concluded for the translation and circulation of the programme for the Universal Week of Prayer in Chinese. This is now undertaken by the National Christian Council of China at the expense of the British Organisation. Dr Sparham writes:—

LONDON MISSIONARY SOCIETY,
Shanghai,
19th August, 1923.

The General Secretary,
The World's Evangelical Alliance,
19, Russell Square, London, W.C. 1, England.

MY DEAR MR. GOUGH,

I have to thank you for your letter of July 9th, enclosing two copies of the topics for the Universal Week of Prayer. In accordance with your request I have attached my signature to one of these, and return it herewith.

I would like to say that I have signed this document in no formal sense. Both the foreword and the topics for prayer seem to me to be truly inspired, and I trust that the Universal Week of Prayer for 1924 may be a time of abounding blessing. I cherish the hope that the topics suggested for each day's meditation and prayer will give a real lead to the spiritual aspirations of the Church for this coming year.

It is clear that you fairly apprehend the main points in the outlook in China. Politically things are very confused, yet on the part of some of the big political leaders there is a conviction that a change for the better will soon be apparent. They

are of opinion that the power of the great military leaders is beginning to wane, and that within a few months the people who are sensible and law-abiding will get the control of the land once more.

However this may be, we rejoice to see great keenness on the part of the Christian leaders, and we note the fact that more and more these Christian leaders are being recognized as men of foresight as well as insight; for the most part, too, their character is recognized. When once grace is secured to China, we may confidently look for a rapid development in the number of church members, and in the greater confidence on the part of the Christians generally as they realise that the day of persecution is past, and that their duty now is to take up their burden of service on behalf of their much-loved country. If I were asked to indicate the greatest human need of China to-day, I should say that it is for an accession to the missionary ranks of spirit-filled men, chiefly for the ministry, but also as medical men and educators.—I would stress, too, the splendid opportunity for women workers in each department of service. Then, so far as China itself is concerned, we should pray most earnestly that from the Christian Colleges and Universities an increasing number of men may be led to give themselves to the ministry, which involves the guiding of churches which are immature and sometimes wayward, and means also a smaller stipend than medical men or educationalists can command.

You will probably be hearing from Bishop Roots or Dr. Hodgkin, of the National Christian Council, of the arrangements that are being made for translating and circulating the programme. They are both out of town, but will be back within a few days.

I look forward to seeing you early in November, soon after my arrival in London.

Trusting that God's rich blessing may rest upon the great work which you are leading and guiding.

I am, yours very sincerely,

C. G. SPARHAM.

Further News from Mr. Podin.—The following letter will speak for itself. We cannot be too thankful for the evidence it affords that the prayers of many in this and other countries for his self-denying labours are being abundantly answered. We commend to all our readers this corner of Europe where God is working in power and the deaf hear and the lepers are cleansed. We much need gifts for Mr. Podin's work, and hope the needs will be laid upon the hearts of many who read his letter:—

Arensburg, on the Island Oesel,
in the Baltic Sea.

To the General Secretary, 28th August, 1923.
World's Evangelical Alliance.

DEAR BRETHREN IN CHRIST,

Since I wrote to you my last letter the leadings of the Lord have been so wonderful that I do not know how to praise Him enough. One great thing was that He allowed us to be at Stockholm and see the wondrous picture: people of so many nations, kindreds and tongues had come together, all telling the same story, redeemed by grace. The same experiences, the same persecutions, the same victories in the past. The same hope filled all our hearts that Christ will be King of Kings and Lord of Lords. As various papers have described fully the World Congress and its blessings, the noble Swedish hospitality and perfect order, so I will not say more. But all this left on me such deep impression that my heart's desire became more desirous to forget the past sufferings and difficulties, and work more for the Lord.

We arrived home on the 30th of July. We could only peep a little in our house. The next day fifteen American guests arrived via Helsingfors in Reval. I had secured the largest Lutheran "St. Olai Church" for our guests to preach the same night at 7 o'clock. The church, holding 7-8,000, was filled long before the time, and perhaps twice as many of the people had to go away as

Group of lepers on the Island of Oesel referred to in Mr. Podin's letter. These are some of the worst cases, having been in the asylum over 18 years. The Doctor (on left), Mr. Podin (on right), at back.

there was no room. Dr. Franklin, Dr. Rushbrooke (spoke in German), Dr. Lonrigo and Dr. Soare spoke in power, and I had to interpret them. The blessing follows still. On the 1st of August in five churches at the same time were services held, all churches decorated and filled with listeners. It was a blessed time. On the 2nd of August all the guests came out to Kegel and stayed several hours with us, and then I took them by coaches direct to Reval, as they had to leave at 6 o'clock for Riga. Now when I look back when all is over, it seems like a sweet dream, a vision of the finest art. The whole management was on my shoulders, so I am so thankful that the Lord helped me in everything.

Then we felt very much that we needed some rest and refreshment. So we ordered our house somehow, and came to this strange place, thinking no one will disturb us. It is an island in the Baltic with a small seaport. But this place is well known for its sea "mudbaths." This mud has a special power to cure gout and rheumatism. People are coming here on crutches or carried by others, leave here going home by themselves. Certainly, some are not cured. Here we arrived on August the 11th. The same day we passed the doctor and got our bath. Till my bath was prepared I went into the prison and enquired about the prisoners. The prison governor had heard so much of me through others that he urged me to preach to the prisoners. The next morning being Sunday, I entered with my dear wife the house of sorrow, and saw the young men and women separated from the outward world through iron doors and bars. Knowing that they were sons and daughters of some perhaps good parents, we preached to them the Gospel of grace, and to our joy several shed tears for their bad deeds, and we urged them to come to Jesus as they are and now. After the service my wife opened a parcel, and gave to each one some white bread and sugar, also tea. I gave to each one a New Testament, and they were from the Alliance.

On this island, twenty miles from here, is a leper asylum, where all inmates are awaiting the deliverance through death—the only cure of this misery. I had some money sent by an anonymous friend for them, so I sent beforehand enough flour, sugar, tea, butter and sausages to give them a love feast. After two days we arrived with the doctor, who is the head doctor of the whole island. They are living in the midst of a fine huge forest, separated entirely from the outward world, having cultivated some land for their own use, to grow their own vegetables, as you can imagine the joy that was seen on their faces when we arrived! They that could run did so, and the others gathered as well as they could, helped by

Group of young people all lepers, separated from their parents in the Aaboral Asylum, on the Island of Oesel. In the centre a mother with four of her children. The others, with the father, are at home, quite well.

others. When all were come together in the church, I preached to them. God gave me the real message for them, and at the close of the service seven sinners confessed their faith in Christ, and promised to trust Him as their Saviour. Then they had put on the tables such nice things, as raisin bread and sweet tea. I offered prayer before their meal, and then they enjoyed the food. They said we never tasted such food before. I enclose a photo of this love feast, No. 1. The other photo, No. 2, explains itself. No. 3. The photo No. 4 is a heartbreaking one. They are all young children starting out for life, and found themselves each one to be a leper. You see the old person in the midst. I put her purposely to show her with four of her children, all four lepers: Let this speak for itself. So I have tried to rest and take some mudbaths, but on urgent calls have accepted invitations

and protected three times in the prison. One service for the Post, Telegraph and Telephone Officials, poor homes, Methodist Chapel twice. One Meeting I had for the aristocrats. Some seventy Barons and Baronesses were present. One week end I spent out in the country. Souls were saved and Saints strengthened. I am leaving this place to-day for Kagul, happy that the Lord has refreshed me and used Him to all classes of people. I see in a paper that you are leaving for Czecho-slovakia.

Yours truly,
A. POPOV.

Universal Week of Prayer, 1924.—We include with this issue of EVANGELICAL CHRISTENDOM the letter of invitation and the daily topics for the Universal Week of Prayer, January 6th to 12th next. We direct special attention to the letter of invitation, which is international and with the topics will be printed in many different languages. The call to unity is urgent; a clear interpretation of the basis and aims of unity, the grounds on which God can and will command His blessing is equally important. This the letter of invitation makes clear. A remarkable response is forthcoming to the invitation in question. From all parts of the world letters are coming to hand, from the heads of Churches, Bible and Missionary Societies, as well as from individuals, assuring us of co-operation. The Council have planned in faith for their usual grants to assist the arrangements in countries where this is necessary, and they look to those at home to strengthen their faith by the supply of necessary funds. We shall have more to say concerning the home and foreign arrangements in our next issue.

Missionary Freedom in the Sudan.—The Council have frequently to deal with matters related to religious liberty which cannot be fully reported. Negotiations with governments call for wise counsels and thorough investigation of complaints and all the facts. An appeal from Scotland for the assistance of the Alliance in making representations to the Anglo-Egyptian Government, relative to restrictions forbidding missionary work in parts of the Sudan recognised by the Government as Moslem is engaging the attention of the Council. Our correspondent writes: "We have long prayed that this wrong may be righted and the door opened to preach Christ to the Moslems in the Sudan."

An Important Conference.—We gladly draw attention to an important Conference to be held in Birmingham from April 6th to 12th next. It is a Conference on Christian Politics, Economics and Citizenship. In writing to us on the subject, Miss Lucy Gardner, one of the Hon. Secretaries, states that representatives of all Churches will meet to discuss how the spirit of Christ can be strengthened in all the relationships of our corporate life. We agree in a further statement that converted men ought to be the organ of the will of God in all the relationships of life, and we are glad to note that in seeking to further Christian ethics sight will not be lost of the redeeming power of the Cross of Christ. The latter assurance is given on a written letter, under the signatures of Revs. Douglas Brown and Lionel Fletcher, also Gipsy Pat Smith. We note, however, that the very large and influential Council includes the names of several Roman Catholic leaders, which leads us to remind the Conference promoters of the official attitude of that Church to all Evangelical interpretations of the Gospel of Christ, and towards Religious freedom, which was a birthright restored at the Reformation.

London Evangelistic Campaign.—Our associations with the Free Churches are close and cordial. Anything the Alliance can do to assist their united efforts is gladly done. Hence we call attention to the Evangelistic Campaign in London, now proceeding and to be continued until the end of October. The Missioners, Revs. Douglas Brown and Lionel Fletcher, are not so much holding great extended missions as preparing the way. They both have a full programme of united meetings North and South of the Thames, which include conferences with Ministers and great evening rallies of an evangelistic nature. We ought to pray continuously for these Missioners, and for similar campaigns in London occupying the attention of groups of Churches representing the Church of England. By any and every means let us get back to personal Evangelism, and if the Churches as such catch the flame, the fire may spread, and a united conflagration of holy love for souls once again move London, as in 1859. Our readers will learn more concerning the Free Church Campaign if they write to the Rev. F. A. Rees, 4, Ludgate Circus Buildings, E.C., for a free copy of the "Campaign Messenger."

"In the early Church the unity of the whole Church of Christ was faithfully reflected in the several places by the unity of all the Christians in each place. Men were made to understand that loyalty to the body was a greater thing than loyalty to their own opinions. I venture to suggest that the Christian world may be witnessing a return to the instinct that the Church is essentially territorial. But besides the loyalty of Christians to the body there is another loyalty, which is both a higher aspect of that loyalty and its preservative—loyalty to Christ Himself. If that loyalty to Christ is felt intensely it makes for unity—it makes for co-operation."

ROBERT E. SPEER.

The New Reformation in Czechoslovakia.

A Call to Evangelical Christians

CZECHOSLOVAKIA, composed of ancient Bohemia, part of Moravia, and Slovakia, has become known as the most thriving and efficient of the new Republics in East-Central Europe. The heroic personality of its President, Dr. Masaryk, has made a remarkable impression upon the post-war world, but there is almost complete ignorance concerning the very interesting religious situation in that new Republic. During the last three years about two millions out of a population of thirteen millions have left the Roman Catholic Church. One million of these have formed the new Czechoslovak Church, which promises to form a new type of religious conviction in Europe. At present it is not entirely Protestant; but it is definitely anti-Papal and encourages the free use of the Bible. Of the remaining million a considerable number have joined the Evangelical Church of the Czech Brethren, which is the strongest Protestant Church in the new Republic. Others have joined the scattered Congregational, Baptist, and Methodist-Episcopalian congregations. Others again still remain "Confessions-los," that is to say, they have not identified themselves as yet with any church, and register themselves as unattached to any religion.

This movement would be remarkable even if one were only to judge it by the largeness of its numerical secession from the Church of Rome. But it is also significantly expressive of a newly awakened and deep spiritual desire in many quarters for a more living experience of religion. No doubt a certain number, who are ardently patriotic, have discovered that their patriotism and their allegiance to the Roman Church were incompatible, for their great hero, John Huss, was not only one of the first Reformers of religion, but also one of the purest patriots who has ever lived. A great deal of the ardour of the new Republic derives from him. Any one who reveres him as the fountain of the patriotism which has now received full sanction in the new Republic, must also feel drawn to share his religious convictions. But if this was the initial reason for many leaving the Church of Rome, the real spiritual result has become evident in many cases.

On the recent visit of Dr. Gillie and Mr. H. M. Gooch, as representatives of the World's Evangelical Alliance, they had the opportunity of seeing something of the astonishing progress of the evangelical faith in country districts, as well as of addressing public meetings in Prague, Brunn, Pilsen, and Bratislava (Pressburg). At one large village at 9 o'clock on a Saturday morning they spoke to a gathering in a public hall composed chiefly of peasants and their wives. Three years ago there were only five Protestants in this village; now the number of souls attached to the Evangelical Church is 700.

The same afternoon at 3 o'clock they met in another village a similar gathering. It was held in a schoolroom granted by the Public School authorities for these Evangelical meetings. Three years ago there were no Protestants at all in that neighbourhood; now they number 300 souls. The young minister who is responsible for the supervision of the first of those groups told the representatives of the Alliance that in six months he had sold 300 Bibles, and there are not a few instances of people coming into the full light of joy and peace in Christ which those who receive the Gospel in its simplicity know.

It would be a mistake, however, to suppose that this is entirely a peasant or working-class movement. In one of the leading cities, a University town, a professor of History, who had been all his life in the Roman Church, has joined the Evangelical Church. He attends both services on Sunday, and also the weekly class for Bible instruction. He is now the chief Presbyter or Elder in this congregation, though he only joined it three years ago. This is a remarkable example of the movement amongst the intellectual classes. It is also a cheering instance of the confidence which those who have been in the Protestant faith for centuries have in their new converts.

It can be readily understood that such an inrush of new members and adherents has placed the Evangelical Churches of Czechoslovakia under a severe strain. In many places it is only possible to have a service once a fortnight, and the service has to be held in a hired building. Not a few of the ministers have to supervise, in addition to their central congregation, four or more outside stations where there are hundreds of adherents. It would have been impossible to carry on this work unless there had been a great development of lay effort. The representatives of the World's Evangelical Alliance know of more than one church completely equipped with building, Sunday school, and two services on Sunday, to which no minister has yet been appointed, and this is typical of many other centres. In the absence of any minister the services have to be taken by the Presbyters or Elders of the congregation. Just this month (September) a new building has been opened in one district largely by the efforts of a lay reader, whose history is one of the romances of salvation.

Seeing that the religious life of Bohemia is in

such a plastic state, there is a call to Evangelical Christians throughout Britain to assist, to consolidate and expand the new movement towards a purer faith and a simpler Gospel. And the call is immediate and urgent.

The Evangelical Church of the Czech Brethren on whom the heaviest responsibility rests, have worked wonders and have given their utmost both in personal service and in money. If but £1,000 is forthcoming at the present time to assist in providing additional Ministers and the supply of Evangelists and Bibles, it would achieve wonders, it would be a case of cent. per cent. in spiritual harvest.

One of the most cheering features is the number of young men who are dedicating themselves to the ministry in the Evangelical churches. Though the membership of the Roman Catholic Church still far outnumbers the Evangelical membership, there are almost as many students in the Protestant Theological College as in the Roman Catholic Seminary. Dr. Gillie and Mr. Gooch had the privilege of meeting some of them and were impressed by their devotion, their desire for thorough preparation and their ardour. Quite a number of the ministers speak English, a certain proportion of them having spent part of their time in Scotland as students in the Presbyterian Theological Colleges there, and others having returned from America, where there is, of course, a large Czech population. Indeed, it is said that the largest city population of Czechs in the world is found in Chicago.

It ought to be noted that this wide-spread movement has taken place almost entirely in Bohemia proper, and is only found to a limited extent in Slovakia, the Southern portion of the Republic, but there also the fire burns. Just at a time when Protestantism throughout Central Europe is in distress in so many quarters, partly owing to the difficult economic conditions, and partly owing to the fact that as many Protestant Churches closely linked with the State receive less money from that source, it is heartening in one quarter to find such marked advance, in which wisdom, initiative and eagerness are significantly combined.

But this period of opportunity, when so much is fluid and plastic, will quickly pass. The extent to which it will spread and the scope of its ultimate activities depend very much upon what can be achieved in the next few years. This again depends upon the generosity and help of Christians in Great Britain, for the Evangelicals of Czechoslovakia are poor, and their new-found liberties and joys in Christ have behind them centuries of oppression and persecution. A "Help Czechoslovakia" Fund has been opened by the World's Evangelical Alliance, which has contributed a first gift of £150.

Common Prayer.

Faith is the substance of things hoped for;
The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For the success of the deputation to Czechoslovakia.

For further news from Esthonia that souls are coming to Christ, although bound with the chains of disease and the prison-house.

For all evidences of return to apostolic rule and practice, and a deepening sense that the Gospel of Christ is the only remedy for this sin-stricken world.

LET US PRAY—

That courage and the necessary funds may be given to continue the fight for Sunday Protection.

That the various united Evangelistic Campaigns in and around London may be greatly blessed.

For all home and foreign representatives of the World's Evangelical Alliance, their efforts to further true Christian Unity, and their witness to Truth and Love.

For Rev. Adam Podin in Esthonia, our Agents in Malta, and all distributing the Scriptures and proclaiming the Gospel.

For all Evangelicals in Spain, and the coming of religious liberty there.

That the arrangements for the Universal Week of Prayer, 1924, may be Divinely guided and lead to world-wide blessing.

For the spiritual needs of Czechoslovakia, and for all workers in that country ministering to the new congregations.

Prayer and International Perplexities:

A Lesson from the Life of Queen Esther.

By The Rev. H. W. HINDE, M.A., Vicar of Islington

("Europe to-day is arming out of sheer fear. The Continent may be compared to a huge building soaked in petrol, with matches scattered about it."
Extract from Press report of speech by Mr. Lloyd George in New York City, 5th October, 1923.—ED.)

"Then Esther bade them return Mordecai this answer: 'Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day. I also, and my maidens, will fast likewise; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.' So Mordecai went his way, and did according to all that Esther had commanded him."—Esther iv., 15-17.

We have here a Prayer Meeting on behalf of a nation, as well as on behalf of nations and their rulers. Esther was a ruler only to this extent—that she was a queen, and that she did not herself wield much power. But nevertheless, she had a tremendous influence that she could use. The background of the history of this occasion is well known to us all. It was a time of great national peril and perplexity, it was at a time when wickedness was exultant, a time when the spirit of self-aggrandisement was very much to the fore, at any rate, on the part of Haman, at a time of oppression and cruelty towards those who were weak. It was at just such a time as that, when it seemed that all human intervention could do nothing, that Esther sent this message back to Mordecai: "Go, gather together all the Jews that are present in Shushan, and fast ye for me." At that time, when there was no further hope of human help, they turned to God.

Is that in any measure like the position to-day throughout the world? Is it not a time of peril and perplexity? when, as things present themselves to us, human wisdom and aid is accomplishing little, when International Conferences, one after another, break down, and when, if the world continues in its present state, at any moment there might be another great world-wide catastrophe or conflict? At such a time as that we are called to pray for the nations and their rulers.

Then this message of Esther's, addressed as it was to the Jews who were present in Shushan, was not a prayer for themselves alone. It was not merely that there was this catastrophe threatening Esther and her people. She was thinking of all those who were associated with her in the peril, who, as stated in the third chapter and the eighth verse, were "scattered abroad, dispersed." It is interesting to remember in passing that the provinces which were now being affected (ch. i., v. 1), spread from India to Ethiopia. There was the danger besetting them all. She called them together to pray, not only for those in Shushan, but for that great crowd outside. We must pray not only for England and our Empire, but also for all nations and their rulers, the nations of the world, the new nations and the old ones; for all the nations of the world now are passing through troublous times. There is perplexity everywhere.

There was great earnestness called for in this prayer. Esther says, "Fast ye for me." All that the Bible teaches us about fasting is that which, in spirit, ought to be with us in our prayers. There is in the Bible something very close between fasting and praying. Do you remember how God says, through Jeremiah, to the Jews, "When they fast I will not hear their cry." There was something very close between that fasting and their praying. What Esther was asking those people to do was not to go through certain bodily exercises, but to show their earnestness in prayer accompanied by real cost, real self-denial, real self-sacrifice.

Do not you think that is what we want to take into all our prayer life to-day, far more than we do—that spirit of fasting so that we pray in a way which costs. No indolent, idle way of praying, no praying in a time just so long as the Spirit seems to be moving us, so long as it is comfortable and easy; but *praying at cost*, bringing our whole selves, and laying ourselves upon the altar as we pray. That is the kind of prayer which is wanted to-day. Not that we are going to be heard for any merit on our part. But if God has taught us that He is able to do exceedingly abundantly above all that we can ask or think, he has also taught us that it is going to be according to the power that worketh in us. We want power in our prayers. 'Fast ye for me," she asks, and they pray for her. The action had to be taken by her, but they were all involved in it. There was a great responsibility resting on her at that time, because she had it in her power to do something. But there was just as great a responsibility resting upon those Jews in Shushan to whom she sent this message, because they had

it in their power to do something even more than she. They could wield that mighty power of prayer. There must be rulers, there must be governors, there must be an executive upon whom these grave issues rest at the present time concerning the nations of the world. They have awful power in their hands, they may well look to us to pray for them. But, let us remember, there is a greater power resting with us, the power of prayer, and the responsibility which is on them is on us, and they ought to be in our prayers continually.

One thought more—the *result* of those prayers. It was a tremendous blessing; it brought, we are told, happiness and joy to the people. "The Jews had light, and gladness, and joy and honour." It also brought, we read in the last chapter, prosperity—what the world needs to-day. It is no good our pretending that the world does not need material prosperity; it does. "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." But not only did it bring prosperity to the nation. It came to both nations together. They could not separate one from the other, the Jews from the Medes and Persians.

God does in His gracious goodness give a blessing to the world in answer to the prayers of the Church. So it was at Shushan when Esther sent that message to the Jews gathered together there that day to pray for her. The answer came in blessing not only to the Jews who were delivered from their peril, but to the other nations too. God has placed on us, then, this reponsibility for praying for and seeking earnestly, not only upon the Church, but also upon the world, God's blessing and we have the encouragement of His Word to seek, that God will give His gracious guidance, protection and blessing to the nations and to their rulers.

The Bounds of Christian Fellowship.

It cannot be denied that both St. Paul (on moral grounds, Eph. v. 11; on grounds of belief, Rom. xvi. 17; on both grounds, 2 Cor. vi. 14-17; 2 Thess. iii. 6, 14, 15; 1 Tim. vi. 3-5); and St. John (2 John 9, 10) sanctioned the principle of the withdrawal of Christian fellowship even to the extent of social separation. It is equally clear, however, that both they and St. James and St. Peter preached a principle of inclusion far transcending our present Christian practice (Rom. xii. 18-21; xiv. 10-14; Gal. v. 14-15; vi. 1-3; Phil. i. 14-18; Col. iii. 11-14; 2 Thess. iii. 14-15; 2 Tim. ii. 24, 25; James ii. 2-4, 8, 10-12; 1 Pet. iii. 8; v. 5; 1 John iii. 14; iv. 7, 12, 20; v. 2, 16; John iii. 5-8).

One wonders whether it would not be well for us to try to live yet more fully by these normal and regulative ideals of comprehension before we venture too far on the difficult path of judgment and excommunication where our human frailties have ever too free a play.

The end that we seek is the persuasion of all men to the truth, above all to the truth of the pre-eminence of Christ, in Whom dwelleth all the fullness of the Godhead bodily. We may be sure that the path to this end is not the way of alienation and judgment and expulsion, but the way of gentleness and meekness and love, of the calm and reasonable statement of the grounds on which we hold what appears to us to be the truth. In this purpose we best help others and best pass on ourselves into the fuller apprehension, by keeping wide and kind the bounds of Christian fellowship, by preserving the unity of the Spirit in the bond of peace, and by doing together as much of the service of the Kingdom of Christ as we can.

Dr. ROBERT E. SPEER.

From Address given at the International Missionary Conference, Oxford, 1923.

"Yesterday I had the opportunity of reading your Annual Report. Permit me to say that I found it both interesting and encouraging. It is good to know that you are constantly on the watch-tower ready to bring to bear the full force of the World's Evangelical Alliance for the solution of the great questions of religious liberty and the protection of the weak and oppressed, for the righting of great wrongs wherever they may exist.

Extract from a letter from Constantinople.

Thanksgiving and Humiliation: their place in Christian Experience*

By Rev. Dinsdale T. Young.

One finds that there is far more active Christian union among God's people than many realise. There is far more interchange of fellowship and service among Christian people than many realise. In the great classic life story of Robert Murray McCheyne there is one point in his diary—how he deplored his lifeless Mondays. I think we who are gathered here this morning, at any rate, cannot condemn ourselves because of a spiritually lifeless Monday. How good it is to think that in so many different places this Monday morning a spiritual vitality is being shown and, better still, being received, by means of these gatherings of Christians all over the world and throughout the whole of this Week.

"Thanksgiving and Humiliation."

"Thanksgiving and Humiliation," is a happy subject, and I want to try and ring the changes on those two terms for a few moments that the Holy Spirit may sound those truths into our hearts. I do not know who devised that title, but I venture to say it was a stroke of spiritual genius, because "Thanksgiving and Humiliation" seem to me to largely express the very central ideas and experiences of the people of God. The two terms are to be co-ordinated always. Do not you find that they always work together; might not it be said truly and empatically that the more thanksgiving increases the more humiliation increases; do not you think one might state almost without qualification that thankful people are always penitential, and that one of the reasons why we are not more penitential is that we are not more thankful? Is not the reverse also true, for is not there a wonderful reflex influence in this matter? The more humiliation we have the more thankful we are? Might not we say again almost without qualification that the reason why there is so little jubilant thanksgiving in the case of many Christian people is that there is so little deep Evangelical humiliation? Thanksgiving and humiliation are interblended; they act and re-act one upon another.

The National Standpoint.

You might look at this matter from the standpoint of the nation. Of all people who are patriots surely Christians may claim front rank, and Evangelical Christians with conspicuous emphasis. I often think of that sentence of Paul's "Not that I have anything to accuse my nation of." There is a fine ring of patriotism in that word, a splendid national magnanimity. I wonder if we Christian people can emulate that. There is a disposition which one sees manifested occasionally, to think that it is very compatible with spirituality to depreciate one's nation. But whoever, anywhere, entertains that opinion is surely greatly mistaken.

There is enough reason for humiliation as we look over England to-day and over the British Empire. But is not there abounding reason for thanksgiving too, great thanksgiving? Yes. There is a Church outside all the Churches. We can never afford to forget that. For the glory of Christ, I submit, we must never ignore that. The older we get the more we feel that it is utterly un-Christian to conceive of the Church by any one denomination or by all the denominations together. Thank God, the Holy Catholic Church is a much greater quantity and a much greater quality than all the visible Churches. That doctrine does not suit some people, but it suits some of us admirably, and we believe it with all our heart. I more and more feel called upon, speaking for myself, to give thanks to God for what I may call churchmanship outside the Churches. We are always finding abounding Christian friends outside of denominationalism.

The Press and Christianity.

There is a great deal for those of us who read our newspapers to make us rejoice in the moral tone and in the Christian spirit that is to be seen in the nation. I have been very thankful of late to read what I have read in many newspapers, to see on Saturdays, for instance, a beautiful Christian article in *The Times*, calculated to warm our hearts and to be a real preparation for Sunday. I am sure that outside professing Christianity there is a great deal for which we ought to thank God. I am not sure that we do not often grieve the Spirit by depressing thanksgiving in the matter of the kind people, the generous people, the just people unconnected with the Churches. You can find a great deal of injustice amongst professing Christians. There are fine societies outside the bounds of professing religion for which we should give thanks. And ought not we to praise God for the spirit, as a whole, that is shown by our Empire? Do not you think England stands to-day more highly in the eyes of the world than ever before? That we have our past tragic failures as an Empire we all know; but I want you to give thanks for the manifestly Christian elements that are to be observed.

*Address given during the Universal Week of Prayer, 1913.

Causes for Humiliation.

Turn to the other side—the reason for humiliation. It is a paradox, but it is a fact. Nearly all God's greatest facts have to be expressed in paradox. Great reason for national thanksgiving, yes, and great reason for national humiliation. Think of a thing like this—and it is a good thing to be up-to-date. What did I read in this morning's paper? I read that there was a great gathering in Manchester, in the town-hall square that some of us know well—a multitude of people gathered. A man delivered an address supposed to be in the interest of the unemployed, in which he poured scorn—so a leading newspaper tells us—upon the teachings of Christ. How was that speech received? Apparently without protest. Indeed we are told that it evoked a tremendous demonstration of approval. That is enough to save any of us from being blind optimists. We are all optimists, I trust, as Christians, concerning our nation. But we cannot be blind optimists. That that can take place in England to-day—is not it enough to bow the head of every Christian in shame before God? I won't make you sad on a dull morning by reminding you of what we are easily reminded daily, almost hourly—the great reasons for humiliation as we look out upon the nations.

The Sins of Society.

How was a very considerable section, judging by the papers again, of English society so called, seeing the old year out and the new year in? In a number of fashionable hotels we are told that they paid three guineas for a dinner. That was without wine so we are informed. Three guineas for a dinner! and that dinner followed by a dance! And popular these dinners are. If it were only in view of the large amount of unemployment in the land, I venture to say it was a disgrace to civilisation, much more to Christianity. If we look around us we see shadows everywhere. It does not need to be urged except in this regard—how our voices should rise to Heaven continually like fountains for our nation—praising God for the brightness, and humiliating ourselves for the darkness, because, to put it bluntly, every one of us has our responsibility. Long, long has the question been disproved in the suggestion in which it came originally, "Am I my brother's keeper?" Each one of us has his degree of responsibility, and each one of us must bear his own burden.

The Christian Churches.

Turn to the Christian Church, and again you have a double prospect, again you have a reflex working of those two forces. Is not there reason for thanksgiving? Certainly. I believe with all my heart that in many regards there was never such scope for thanksgiving as there is to-day. Look, for instance, at the decay of bigotry. Look at the obvious and delightful movement towards union. Look at the increased Evangelistic tone. In the last twelve months is there anything that an Evangelical observer can be more thankful for than to see that leaders of the Churches, of all sections of the one great Church, have developed a great evangelistic concern, the movement to make disciples, the desire to gather men and women to Christ and to the Church?

Look at the other side. Would any thoughtful man deny that there is abundant reason for humiliation, not for Ecclesiastical humiliation, not for denominational humiliation, but for Evangelical humiliation, humiliation for Christ's sake? I need not mention many things. Look at the decline in church attendance. That, I suppose, is almost too obvious now to be disputed, generally speaking; and when we have put blame on the outsiders, can we refuse to bear a portion of the blame, we ministers and members and officers of the churches? Look at the neglect of the Bible that there is in many churches. Look at the decay, from what I hear nearly everywhere, of expository preaching. Look at the decline, all too general still, of evangelistic preaching, the preaching that pleads with the people Sabbath morning and Sabbath night then and there to accept the atoning Saviour, the only ground of all their hope. I won't multiply these dark things. Quite enough has been said, perhaps more than enough, to remind us what reason there is for humiliation as a Church.

The Responsibility of the Individual.

I want to say a word on what to my mind is far the most important consideration. National religion is a very important thing, Ecclesiastical religion is very important. But personal, experimental religion is more important far. If we look each at himself as an individual Christian, could any note be more apposite than the note we are invited to strike. Thanksgiving and Humiliation? Which of us but has to rebuke himself for lack of thanksgiving, because of his own personal Christian experience? You say, "I have greater need for humiliation." Perhaps so. But for the moment think of the note of thanksgiving. May I put it again bluntly? Do not we often grieve the Spirit by not giving thanks for His working on our own souls? Do not you think, as we look back over the past months during which Christ has been so rich to our souls, that our lives ought to ring with thanksgiving? There are some very commonplace things, as some people would call them, that ought to make us deeply thankful. When I open my New Testament and look especially at the Pauline Epistles, and see for what Paul thanked God, I am humbled to the dust—for what he thanked God in himself and in his fellow Christians. How often, for instance, do we give thanks to God that we are still Christians? Is it no slight mercy that we are still in the Lord? Perhaps somebody is very depressed

about himself—and we all know what it is to cry to God out of the deeps. May I cheer such an one by reminding him or her of the reason for thankfulness that we are still in Christ? What a mercy we are not Infidels. Do not think of that as an impossibility. What a mercy we are not unbelievers, that we are not *reprobate*, to use one of the grim words of the New Testament. What a mercy, to use another term, that we are not "drawing back." In the dullest, stormiest weather of the soul there is a shaft of light for us. Let us give thanks to God that we are still found in Him.

Do not you think that if for convenience sake we look back over the year, there is some grace that has been developed in us for which we ought to give warm thanksgiving? Perhaps we got a little less narrow-minded than we used to be, a little more magnanimous, a little more able to rejoice in every one else's success in the Church. Perhaps some of us ought to give peculiar thanksgiving because the Bible has become more precious to us. As John Bunyan said, "I never tire of my Bible." Some of us are never willingly out of our Bible. We go back to it, as the son of Bishop Wordsworth said, that great scholar, went back to his Bible, "as lovers of beautiful scenery." Do not croak about yourself. You have abundant reason for thanksgiving when you come to look into your own heart. Do not be so jealous about your humiliation that you ignore your reasons for thanksgiving.

Look at the other side again. We are called to humiliation. Is there one of us but what feels that? You say, "We get plenty of humiliating experiences." That is another matter. Temporal humiliations do not give Evangelical humiliation. You may have a "thorn in the flesh," and it may make you prouder and more selfish. But Evangelical humiliation is the work of the atoning Christ, the blessed Spirit of Christ. Is not there abundant reason for humiliation? I was at a meeting with our dear friend Mr. Fullerton only a week ago, and I said something in this direction—that I thought, in the case of most Christians, that as the years multiply the more Evangelical humiliation multiplies. As I was going out from the meeting afterwards, a venerable gentleman who told me he was nearly eighty, and whose name is honoured in connection with Christian work, said to me with tears in his eyes, "Ah, how true it is that the older we get the more humiliated we are before the Saviour." We never saw so much reason for humiliation personally as we do to-day. Look at our lives. Will they always bear the light? Look at our best works. I tell you—and I feel it more strongly than ever I did—that if I had to depend for justification before God on my most spiritual works I should be in despair. Blessed fact that our dependence is not on any service of ours, but wholly and entirely on the atoning work of Christ. *Thanksgiving* and *Humiliation*. Yes, for the Nation, for the Church, for myself. May we be greatly enriched as we contemplate these things.

Bible Inspiration and Difficulties.

"Bible difficulties are either scientific, historical, or ethical. Scientific difficulties for the most part turn upon differences of interpretation between man's views of the Bible and man's views of science. Difficulties of history have to be tested one by one; and we have yet to find any real statement in the Bible in terms of history that has been found to be unhistorical. And with regard to ethical difficulties, what has been said about progressive revelation may be applied at this point. God has revealed more and more of His will as man could bear it. There is, therefore, such a thing as progress in the ethics of the Bible, but there is no progress beyond the ethics of Christ and his Apostles. Not a single new ethic has been given to the world since Jesus Christ and His Apostles lived on this earth.

Then let us remember that none of these difficulties affect any fundamental Christian doctrine. Dean Farrar, who was no slave of conservatism, once said that no demonstrable error has ever been discovered in the Bible.

We are not called upon to answer every objection. It is quite sufficient for us to prove the truth of Christianity. Why should a man take leave of his common-sense when he reads the Bible? There are scores of things in life that we cannot understand. A man says, "I will not believe what I do not see." Then what about his brains? So in regard to life. No one can tell us what life is. We cannot define life, and since we cannot, we ought not to be surprised if we find difficulties in the Bible that we cannot solve."

Dr. W. H. Griffith Thomas.

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1924

Sunday, January 6th, to Saturday, January 12th, 1924

(INCLUSIVE)

FOREWORD

Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to use the suggested texts for sermons on Sunday, January 6th, and to bring the Universal Week of Prayer before their Congregations.

Kindly forward promptly a brief report of Meetings held and results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1, England.

To all who in every land call upon God through the Name of Jesus Christ Our Lord,

Dear Brethren in Christ,

Before the new year takes for nations and Churches a character of its own, it is our privilege to invite all Christian people to fellowship in prayer.

It is not demanded of us that we should devise a formal unity before we can come together at the Throne of Grace. There is a unity which is already ours. We *are* one body in Christ. We have not to create, but to enter into the unity which comes from our common relationship in grateful and adoring faith, to the one Lord. We come by many ways to Him, but it is to *Him* that we all come: and in Him we meet with one another. We need not wait for other sanction.

There is, it is true, another unity in the needs which we must bring with us unto His presence. We live in the same age of the world's history. We share the same anxieties and perils, the same fears and the same wonderful hopes. It is the same world and the same nations, which we seek to behold in the light of Christ. It is the same world which we long to offer to Him for His inheritance.

But we shall remember that in our prayers we do not begin with our needs, but with the Divine Grace. Our prayers will be our answer to His call, and to His redeeming love, and we shall turn away from ourselves even from our desperate needs first of all, and open up all our life to the Holy God that He may enter and possess us by His Spirit. This is the way to unity in prayer. Other concerns in which we differ there will be in our life and service, and they are important, but when we dwell upon the Redeemer, and all that we owe to Him, these concerns take their true proportions.

We shall hope to see the needs which we share, more clearly when we together bring them into the light of the One Divine Purpose. We know something of our shame and failure. "We are men of unclean lips and we dwell in the midst of a people of unclean lips." We shall know more, when we have lifted this our world into the pure and holy light. We know something of our need of God, but we shall learn more in fellowship: we shall see with cleansed vision what it is that can fill human life with the joy of a great purpose and the certainty of an eternal destiny. Everywhere we see men seeking to fill their days with excitement in order to escape from thinking. In the failure of their merely formal religion they hope to fill the void with new superstitions. They dream that they are eating, and they will awake to find their souls empty. This we know in part; but when we strengthen each other in the fellowship of prayer and come with boldness to God, we know still more surely that nothing but faith in the living God can satisfy the soul of man.

But we shall not only see with purified eyes; we shall open new ways through our offering of ourselves, whereby the Spirit of God may enter into the human scene. There is a way open wherever a solitary soul turns in faith to its Lord; but we have the assurance of the Saviour Himself that through fellowship the souls of men open another road. "Where two or three are gathered together in My Name, there am I in the midst of them . . . If two of you shall agree . . . it shall be done." It will make a difference whether we unite in prayer or not. Such a fellowship in prayer assists ways thrown open, powers released, reinforcements of courage and hope for the faithful servants of God.

We cannot limit the range of believing prayer; the world has still to learn what may follow upon the fellowship in prayer of all the people of God. To the discovery of that secret in experience we call the Churches for their own sake, for the sake of the world, and for the sake of Him Who waits and has waited long for us to offer Him this road.

We are,
Yours in the fellowship of Christ Jesus,
(*Signed*)

CHARLES F. ARMAGH, *Archbishop of Armagh and Primate of All Ireland.*
A. F. LONDON, *Bishop of London.*
CYRIL SOUTHWARK, *Bishop of Southwark.*
J. TAYLOR-SMITH, *Bishop and Chaplain-General.*
ARTHUR BRADFORD, *Bishop of Bradford.*
LISLE COVENTRY, *Bishop of Coventry.*
M. L. HEREFORD, *Bishop of Hereford.*
A. St. EDMUNDSBURY & IPSWICH, *Bishop of Ipswich.*
F. J. LIVERPOOL, *Bishop of Liverpool.*
W. MANCHESTER, *Bishop of Manchester.*
THEODORE PETRIBURG, *Bishop of Peterborough.*
J. SODOR & MAN, *Bishop of Sodor & Man.*
GUY TRURON, *Bishop of Truro.*
ERNEST WORCESTER, *Bishop of Worcester.*
W. J. P. ROBBERDS, *Bishop of Brechin and Primus of the Episcopal Church of Scotland.*
GEORGE, *Bishop of Edinburgh.*
G. MILLIGAN, *Moderator of the General Assembly of the Church of Scotland.*
DAVID S. CAIRNS, *Moderator, U. F. Church of Scotland.*
C. ANDERSON SCOTT, *Moderator, Presbyterian Church of England.*
ALEXANDER R. HENDERSON, *Chairman, Congregational Union of England and Wales.*
T. FERRIER HULME, *President, Wesleyan Methodist Conference.*
WILLIAM E. BLOMFIELD, *President, Baptist Union of Great Britain.*
J. H. SHAKESPEARE, *General Secretary, Baptist Union of Great Britain.*
CHARLES PYE, *President, United Methodist Church.*
GEORGE ARMSTRONG, *President, Primitive Methodist Conference.*
HERBERT B. MUMFORD *Presiding Bishop, Moravian Church.*
FREDERIC C. SPURR, *President, National Council of the Evangelical Free Churches of England.*
J. SCOTT LIDGETT, *Hon. Sec. National Council of the Evangelical Free Churches of England.*
THOS. NIGHTINGALE, *Gen. Sec. National Council of the Evangelical Free Churches of England.*
W. B. SELBIE, *Mansfield College, Oxford.*
WILLIAMSON LAMPLOUGH, *Chairman of Committee, British and Foreign Bible Society.*
J. H. BITSON, C. H. K. BOUGHTON, *Secretaries British and Foreign Bible Society.*
CHARLES H. STILEMAN, *Bishop, Secretary, Church Pastoral Aid Society.*
HERBERT LANCHESTER, *Gen. Sec., Church Missionary Society.*
C. H. IRWIN, *Home Supt., Religious Tract Society.*
W. NELSON BITTON, *Home Sec., London Missionary Society.*
C. W. ANDREWS, *Wesleyan Methodist Missionary Society.*
W. Y. FULLERTON, *Home Secretary, Baptist Missionary Soty.*
J. STUART HOLDEN, *Home Director, China Inland Mission.*
F. MARCUS WOOD, *Secretary, China Inland Mission.*
C. J. KLESEL, *Secretary Moravian Missions.*
THOMAS CARTER, *Secretary, Ireland Bible and Medical Mission.*
D. H. G. SARGENT, *Secretary, Church of England Zenana Missionary Society.*
DAVID C. HAMILTON, *Secretary, South Africa General Mission.*
ALAN EWBANK, *Secretary, South American Missionary Society.*
A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*
J. D. MULLINS, *Secretary, Colonial & Continental Church Society*
A. J. CULWICK, *Home Secretary, London Jews' Society.*
FRANK J. EXLEY, *Secretary, British Jews' Society.*
TISSINGTON TATLOW, *General Secretary, Student Christian Movement.*
ARTHUR K. YAPP, *National Secretary, Y.M.C.A.*
IRENE COX, *National Secretary, Y.W.C.A.*
MARION A. F. DASHWOOD, *President, Christian Alliance of Women and Girls.*
WALTER B. SLOAN, *Secretary, Keswick Convention Council.*
W. H. DICKINSON, *Hon. Sec., World Alliance for Promoting International Friendship through the Churches.*

A. WINGATE *Chairman of Executive Council.*
R. C. HART DYKE, *Hon. Treasurer.*
R. C. GILLIE, *Hon. Secretary.*
HENRY MARTYN GOOCH, *General Secretary.*
World's Evangelical Alliance (*British Organization.*)
19, RUSSELL SQUARE, LONDON, W.C. 1

N.B.—The above signatures are to be regarded as representative of many others whose signatures would appear on such an invitation were it not for limits of space. The signatures attached do not include some who usually sign, but who were absent from England at the date of printing. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature and translation into many foreign languages and dialects, will be found on the supplementary programme. The World signatures are not complete until later in the year, owing to time occupied in the course of post to and replies from places abroad.

UNIVERSAL WEEK OF PRAYER.

Topics for Universal and United Prayer

Sunday, January 6th, to Saturday, January 12th, 1924

SUNDAY, JANUARY 6th, 1924.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"Again a new commandment I write unto you." (1 John ii. 7-8.)
"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (St. Luke xii. 32.)
"Meet to be partakers of the inheritance of the saints in light." (Col. i. 12-13.)
"Let all the nations . . . . . bring forth their witnesses . . . . ye are my witnesses." (Isaiah xliii. 9-10-11.)
"With all that in every place call upon the Name of Jesus Christ our Lord." (1 Cor. i. 2.)

MONDAY, JANUARY 7th, 1924.

THANKSGIVING AND HUMILIATION

LET US GIVE THANKS—For the revelation during another year that there is One within and above all the years, the same Lord who is rich in mercy to all who call upon Him.
For all doors that have been opened to Him in all lands, and for His eagerness to enter through His Spirit into His Church, and into individual life.
For all who in 1923 out of every race and tongue were born again into the new life in Christ.
For spiritual awakenings in many places which indicate the movement of God the Holy Spirit.

LET US REMEMBER IN PENITENCE—Our lack of that faith, which is bold to claim the resources of Christ Jesus.
Our absorption in the machinery of service, and our neglect of the power of the Holy Spirit.
Our willingness merely to hold our ground when we are called to move forward.
Our endeavours by compromise with the world to buy off its contempt and enmity.
Our weariness in service, our loss of the first wonder of redemption, and our failure to be as those who wait for their Lord's appearing.

SCRIPTURE READINGS—Isaiah lxiii. 7-19; Psalm cxlv.; Acts xvi. 16-34; Col. i. 9-23.

TUESDAY, JANUARY 8th, 1924.

THE CHURCH UNIVERSAL—*"Christ also loved the Church and gave Himself for it."*

LET US GIVE THANKS—For the eternal purpose, which Christ has for His Church.
For the unity which is already enjoyed before His Throne by all who call upon His Name.
For all deliberations and conferences during the past year which have led the followers of Christ to understand each other better, and to enter upon new service in fellowship.
For those who by their words spoken or written, and by their faithful lives have made it easier for other to believe in Him.

LET US CONFESS—Our unworthiness of the great love bestowed upon us; our lack of vision, and timidity in bearing witness; our failure to make the world understand the mind of Christ; our unwillingness to be in the world as those that serve.

LET US PRAY—That the whole Church may wait upon God, and humbly listen for His voice.
That it may put the first things first, and open its heart more fully to Christ, its Divine Lord.
That through a living experience of God in Christ Jesus it may reach a truer unity.
That in its thought the Church may be true to the whole counsel of God, and in its word and action may show to all mankind the Eternal Life which was with the Father, and was manifested unto us by His Son.

SCRIPTURE READINGS—Psalm lxxii.; Haggai ii. 1-9; Isaiah xi.; St. John xvi.; Eph. iv. 1-16.

WEDNESDAY, JANUARY 9th, 1924.

NATIONS AND THEIR RULERS

LET US GIVE THANKS—For the grasp of the Divine Purpose guiding the destinies of nations. For the certainty of His majestic Rule, because the Lord is King, though the earth be never so unquiet.
For all who, having believed in Him, have sought to lead their peoples to do justly, to love mercy, and to walk humbly with God.

LET US CONFESS—That nations that know the Christian faith have been indifferent to each other's sufferings, suspicious of each other, and lacking in charity and understanding.
That they have not trusted the way of Christ, in which alone there is life and peace.
That they have yielded to fatalism and despair, and have not accepted His values.

EVANGELICAL CHRISTENDOM

LET US PRAY—For all rulers, that they may accept their powers as a trust from God.
That they and their peoples may be delivered from fear, suspicion, and distrust.
That there may come a peace in the joy of which nations may dwell together in service one of another, none making them afraid.
That, as a means to attain this end, those seeking the fellowship and peace of the nations may be strengthened and prospered in their counsels and actions.
That each nation may seek to cleanse its own life from the sins which defile and bring death to the soul of the people.
That in each land the Church of Christ may become the moral guide of the peoples.
SCRIPTURE READINGS—Isaiah i.; Hosea xiv.; St. Matthew viii. 5-13; Rev. xxi. 1-8, 22-27.

THURSDAY, JANUARY 10th, 1924.

MISSIONS

LET US GIVE THANKS—That the races of mankind are coming to know their unity in spiritual need, and that in the hour of awakening only Christ can satisfy their hunger.
That there is a growing desire among non-Christian peoples to hear of Christ.
That in China, India and other lands where the political outlook is confused, spiritual hopes never shone more brightly.
That to the races of Africa also the knowledge is coming of their hope in Christ Jesus.
That both at home and abroad there has been true fellowship among those engaged in this holy service; and that the Missionaries and their fellow-workers have not ceased to preach Christ.
LET US PRAY—That, in every field and in every variety of service, all things may be seen in the searching light of Christ Jesus.
That the Missionary Societies may receive the Spirit of wisdom, patience, and power, so that they may know how to redeem the time.
That they may never lose the vision of their Lord and of His Cross, and never fail to see all men to be objects of the Divine redemption in Christ Jesus.
That every Missionary may be filled with the joy and power of the Lord.
That to the Church there may be revealed new ways into the heart of Islam.
SCRIPTURE READINGS—Isaiah xlii. 1-16; Isaiah lv.; St. Luke x. 1-20; St. John xvii.

FRIDAY, JANUARY 11th, 1924.

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

LET US GIVE THANKS—For all who in the home, and in places of learning, have kept the fires of faith burning continually.
For all Students who have entered during the past year by faith into the field of Christian service.
For all who, as parents, teachers, and pastors, have so lived that their lives have commended Christ to childhood and youth.
For Sunday Schools, and for their teachers who give without reserve to this holy service.
For all who in every place have sought to win for the Saviour the unclaimed and unexhausted powers of youth.
LET US PRAY—That in the worship of the family altar, in the reading of the Bible, and in reverence for the Lord's Day, childhood and youth may be trained to meet the perils of the world.
That all Sunday School Teachers may have wisdom and a never-failing patience.
That they may seek, for the children, service and not wealth as the prize of life.
That the Students of every land may hear the call of Christ into His manifold service.
SCRIPTURE READINGS—Proverbs viii.; 1 Samuel 3; Luke ii. 40-52; II Timothy 1.

SATURDAY, JANUARY 12th, 1924.

THE HOME BASE, AND THE JEWS

LET US GIVE THANKS—For all who have sought during the past year by personal evangelism, or by the public ministry to bring men to Christ.
For all who in the public life of the nation are not ashamed to confess their faith in Christ, and are seeking to apply it in industrial and social life.
For the brave and patient service of those who commend in brotherly love the grace of the Lord Jesus Christ to the Jews, and for all encouragement which they have received.
LET US PRAY—That all within the Church may hear the call to share the good news of the Saviour with those at their door who are strangers to Him.
That the Church may give the supremacy in all things to Jesus Christ, and have no other purpose than to unfold His Truth, and to express in service His Will.
That there may be an increase of personal faith, hope, and love, among workers in all departments of Christian service.
For all seeking the spiritual welfare of young men and young women.
That to all Christians there may be given a deeper understanding of the Jewish mind, and a stronger compassion for that nation.
SCRIPTURE READINGS—Psalm lxxxv.; Luke x. 17-24; Romans x.; Col. iv.

Reunion Notes.

Anglo-Catholicism and Reunion

One thing has become plain during the past three months. The practical manifestation of Anglo-Catholic doctrine and practice has made Evangelicals everywhere more than anxious concerning the future of the Reunion movement. They do not see their way to union with a body of men and women who hold beliefs that are in their opinion opposed to the plain meaning of Holy Scripture, and involve an attitude towards those who do not hold these particular beliefs, of working to compel every one with whom they are associated to accept them. The address of the Bishop of Zanzibar laid down principles that can only result in ecclesiastical anarchy within the Church of England, and the worship of the Reserved Host implies doctrine that has no foundation whatever in Holy Scripture. It is an open secret that the aim of Anglo-Catholicism is to obtain control of the Church of England, and when this is done, to insist on Catholic standards being everywhere upheld and Catholic rule being the rule of the Church. Even Free Churchmen have no objection to principles that are Catholic or regulations that are Catholic, but Catholic is simply a euphemism for Roman Catholic, and what is demanded as essential has no place whatever in the teaching of the primitive Church. It must never be forgotten that what passes for Catholicism either in the Anglican or Roman Church has behind it a plea for discipline that will make itself felt sooner or later in "all or none." This is why Rome is unmoved by the Reunion movement. Sure of her own Catholicity and demanding implicit obedience to her system in every part, she believes that inevitably those who imitate her Catholicism will find themselves within her borders. The step from common doctrine to identical discipline is very easily taken, and Rome will not have any adherents who do not subject themselves to her rule and authority. English Christians see this, and they observe the inevitable trend of Anglo-Catholicism, and therefore the Free Churches cannot be expected to be cordial in their attitude to reunion approaches which carry with them the spirit of Anglo-Catholicism on the question of Orders.

Doctrine and Organisation

We are by no means surprised that representative Anglicans and Free Churchmen have found it possible to reach unexpected agreement on many points of doctrine and practice that were considered likely to give rise to trouble and discussion. The recognition of Free Church Ministries as "real Ministries of Christ's Word and Sacrament in the Universal Church" is the plain recognition of facts that cannot be disputed. The day has passed when any body of Anglo-Saxon non-Roman Catholic Christians representing any historic Christian community can deny the claim of any Church to having a true Ministry of Grace. The world-wide demonstration of the Presence of the Holy Spirit is indisputable proof of this fact. But, unfortunately, the recognition of reality seems to imply an ideal that cannot have practical results, for the Church of England document lays down that Episcopal ordination is essential to the administration of the Sacrament of unity in the Church of England. Without Episcopal ordination the consecration of the Bread and Wine in the Church of England would rend the Church from top to bottom. If a Roman Priest joins the Church of England, he is admitted to its full ministry without any fresh ordination. His ordination is valid. The same may be said of the Priest of the Eastern Churches. But the most saintly and richly blessed non-Episcopally ordained Free Church Minister, although he possesses in the Catholic Church a real commission to administer the Sacraments, cannot under any circumstances be admitted to administer them in the Church of England. There was a time when Anglicans attended on the Continent non-Episcopally administered Sacramental services; there was also a time when non-Episcopally ordained Ministers were Incumbents of the Church of England. The Preface to the Ordinal which is presumed to express the mind of the Church of England doctrinally has in reality a political history. It was written for application to the ministry of the local Church—as a rule that should be observed—and no one would be more surprised than the men who penned and approved it to find their words made the essentials of Catholic principle. They acknowledged fully the Orders of the Church of Scotland which was and is a Presbyterian Church—it was a sister Church and its ministers were in their opinion just as valid ministers of the Word and Sacraments as the Clergy south of the border.

The Bishop of Gloucester's proposal.

All who have followed the discussions knew that sooner or later this conflict of ideals would arise. From the beginning we felt it to be our duty to make plain the underlying inconsistency of the Lambeth Appeal with the Lambeth Resolutions, and what we then wrote was criticised by those whose passion for reunion was so great that they did not see what was involved. Dr. Headlam, whose great work on "The Doctrine of the Church and Reunion" has greatly advanced the discussion, pleads for the recognition of Orders and Intercommunion without Intercelebration. He means that no non-Episcopally ordained Minister would be allowed to consecrate at the Lord's Supper. He points

out that the Greek Church in many parts acknowledge Anglican Orders, but this does not mean Intercelebration. It may be said that both Greek and Romans acknowledge one another's Orders and there is neither intercommunion nor intercelebration. At any rate as far as we know there is no difficulty on the part of non-Anglicans acknowledging the Orders of the Anglican clergy —if there be we have not heard of it, and undoubtedly it would be a step forward if the Anglican Church would acknowledge as frankly and fully the Orders of the non-Episcopal Churches. Intercelebration might wait, but with a practical people like the English we should find that intercommunion would become frequent, and a way would be found for joint ordinations in the future. As the Free Church reply says, "the question of ordination is the place where we look to the Anglican Church to meet their Free Church brethren." We pray that such a meeting may take place.

The Crux of the Position. A strong party in the Church of England looks to reunion with Rome as the most desirable of ecclesiastical events. Another party seeks reunion with the Greek Church. In both these Churches a theory of apostolical succession is fundamental for organisation. In both the priest is the key of all the ecclesiastical system. The great dividing line at the Reformation between the Reformed and Unreformed Churches lay precisely in the doctrine of the Ministry. The Unreformed Church depends on its duly ordained ministers—ministers ordained in a particular way as part of the succession, for the possession of sacramental grace and without this grace the sacraments are defective. We shall not discuss the many subtleties that lie behind the doctrine. If reunion is to come with the Patriarchates of the West and East a certain ecclesiastical organisation is essential. Non-Episcopalians hold with the late Bishop Lightfoot that the Church of Christ has no sacerdotal system. They hold firmly by the ministry as instituted by Our Lord and carried into practice in the Apostolic Church where men who were called by God were definitely set apart for divers offices in the Church. But the call came from God and was recognised by His Church and did not depend on its coming through any special class of men. There is nothing sacerdotal in this ministry. In effect the battle of the Reformation is being fought over again on the Christian Ministry, and it is strange to see the position taken by the Church of England at a time when historical research more and more shows the ministry with its three orders to be a historical development, not a transmitted gift from the Apostles by the imposition of hands. The growth of this conception can be clearly traced, and its strength over the minds of many Churchmen is due to the work of the Tractarian Revival accentuated by the Anglo-Catholic movement. Unfortunately it is only too true that "the way of reunion is not yet clear to any of us." But it is the duty of all who desire to see it made plain to work and pray in their several circles, showing by their whole attitude that they recognise their brethren as one in Christ and are determined in every way to break down barriers of man's construction in the path of real unity.

Unity and Union Union can, after all, only be the expression of unity. Without unity permanent union is impossible. With unity, union will come in God's good time. As regards Home Reunion, it is not too much to say that the great bodies of Anglican and Free Church communicants are very much nearer to one another than they imagine. They hold the same fundamental credal basis, they appeal to the Scriptures as the revelation of God to man, and they administer the same Sacraments of the Gospel. They find no difficulty in understanding the attitude of one another on all questions of primary doctrinal importance. Both to-day share exactly the same internal difficulties due to an age of transition and hasty conclusions. But they are fundamentally at one, and it is probably true that within each body there are as great differences of interpretation as there are between Episcopalians and non-Episcopalians. If to-morrow the conception of the historic Episcopate could be deprived of accretions that are doctrinal and determinant of isolation, there would not be the slightest difficulty in bridging any gulf between the two great divisions of Anglo-Saxon Christendom. It is on account of the doctrinal and practical consequences of a certain doctrine of the Episcopate, which some Anglicans hold to be a matter of life or death for their communion, that the problem becomes acute. It is folly to close our eyes to the fact that the men within the Church of England who hold this doctrinal view determine the practical policy of the Church which is unwilling to cause internal schism for the sake of Christian reunion. Nothing remains but to make clear the untrustworthiness of the tradition that has been so terrible an obstacle to acts that express the underlying unity. In the long run truth must prevail and overcome error.

Lord Halifax on Union with Rome. The veteran Lord Halifax has published a pamphlet in which he strives to show that the obstacles that block the path to Reunion with Rome are much less important on the part of Anglicans than are generally supposed. He asks them to consider the acceptance of the primacy of the Holy See as *jure divino*. He is not blind to what is involved. But he comforts himself with the thought that Pius XI. is about to reassemble the Vatican Council. "By so doing, he seems to affirm his desire to take counsel with the Universal Episcopate in regard to what concerns the peace and welfare of Christendom." On the other hand, he says "Englishmen will never consent to anything which, in their eyes, would seem to invalidate the Orders conferred by

the English Episcopate, and to deny the claim of the Anglican Church apart from the question how far the Church of England is in schism or not, to be a Church in the sense of the word as used in the Creed." Here we see a similar attitude adopted towards Rome and Anglican Orders, to that adopted by the Evangelical Free Churches and the sacerdotal section of the Church of England, of which Lord Halifax is a distinguished member. It will also be noted that the conception of Episcopacy put forward by Lord Halifax is not one which can be accepted by the Church Catholic that bases its creed on the Bible and the approach to Christ as free and unfettered on the part of the individual soul. Lord Halifax is not blind to the importance of the view of the Priesthood held by him, for he says: "But if it be a fact, as I believe it to be, that a member of the Roman Catholic Church, *in articulo mortis*, if no Roman Catholic priest is available, may receive absolution from a priest of the Orthodox Church; if, further, a Uniat priest in the East may give Communion to an Anglican who would otherwise be deprived of Communion, and who is prepared to say that, if he were convinced it was his duty, no earthly consideration would prevent his joining the Roman Communion, a way may be found by an extension of the same principle for reconciling difficulties and arriving at conclusions, the importance of which can hardly be exaggerated, both in regard to the solution of present difficulties, and still more in reference to the question of ultimate and complete reunion." Is it too much to say that it is the insistence on the principles that underlie this statement which makes the path to Home Reunion so difficult?

Baptist World Congress

In Sweden, the Baptists held their World Congress, which was attended by 1,000 American and 600 British representatives. Many who were present came from lands where religious liberty is in primitive stages, and one of the outstanding results of the gathering was the heartening of men who had suffered for their convictions. They returned to their homes convinced that they are part of a world-wide brotherhood that strives for their freedom from disabilities that make their daily life often one continual experience of intolerance. Many seem to be unable to imagine the existence of religious intolerance on the Continent, and we fear that the existing chaos of international affairs prevents due attention being given to acts that in normal times would attract public opinion. One of the most pleasant features of the Congress was the availing of opportunities to show Christian unity. The Rev. J. H. Shakespeare, D.D., preached in the Cathedral of Upsala, where the Archbishop was present, and after the service he led the preacher to the Holy Table, where the Archbishop and Baptist leader engaged in prayer together. In Stockholm, the Anglican Minister invited the Rev. Dr. Dakin to preach in his Church, where a large congregation was present. Not so many years ago Congresses of this description had only a sectional appeal—to-day they are seen to be the expression of a common faith held by those divided by ecclesiastical barriers. Everything that helps to the public manifestation of the unity between the members of the flock of Christ tends to hasten the day when what is only occasional, will be part of the ordinary life of the Catholic Church—for the Universal Church is greater than any vision that limits it by denominational horizons.

The Bristol Wesleyan Conference

With Dr. Burroughs as Dean and Dr. Nicholson as Bishop, it was expected that the visit of the Wesleyan Conference to Bristol would be marked by incidents that would show how much the National Church and the Methodist Church have in common. On the Sunday preceding the Conference the Dean showed how greatly our British and World Christianity is indebted to the greatest of English Evangelists. He looked forward with great pleasure to welcoming the Wesleyan President in the Cathedral Pulpit. At the Conference the Bishop of Bristol and the Archbishop of Canterbury both felt at home, as they dwelt on the need of a united Christianity dealing with the problems that confront the world to-day. Not a word was said that could cause uneasiness to those present, and the speeches will be long remembered by those who heard them. When the Wesleyan President preached in the Cathedral the Dean bade him welcome, and the President spoke in a Cathedral followed by those who saw in his presence a herald of the time when exchange of pulpits will become so normal that no one will take special note of the occurrence. We may add that the Bishop of Bristol paid a return visit to the Victoria Wesleyan Church. We regret that in some quarters public criticism was made by those who did themselves harm. In reviewing the growth of Wesleyanism by the comparative method, no unprejudiced person can be blind to the marvellous development of the Church throughout the world. It has made headway where the Church of its critics has been stationary. We are not among those who believe that numbers and wealth are the true tests of Divine blessing resting on ecclesiastical organisations, but the Methodist Church can say the whole earth is full of our work and the harvest God has given it will be shown in heaven. Nothing is gained by the bitter criticism of controversialism, and in the long run the attacks made on Churches, by those who should rather sympathise with what they have done than attempt to discredit them by unfair utterances, will recoil against those who made them. No human institution is free from faults—no Church on its human side is perfect, but when this is said we do not mean that any Church finds its claims to blessing on its human imperfections. These are much better known to its members than to outsiders, and are deplored by its sons.

The New Bishop of Chelmsford We rejoice to know that one of our Vice-Presidents is the successor of Dr. Watts Ditchfield—the universally lamented first Bishop of Chelmsford. Dr. Guy Warman has behind him the record of good work faithfully done in many directions. He is a Christian Scholar, a Christian Bridge Builder and a man of ceaseless energy in the extension of the Kingdom of God. He has been identified with the great cause of Christian Unity and understands the view-point of the World's Evangelical Alliance. He is now called to a task that might well cause dismay to ordinary men—for he follows the greatest individual dynamic force the English Episcopate has had since the death of Bishop Fraser of Manchester. Dr. Guy Warman does not put his trust in his own strength—he knows whom he has believed, and relies on Him to equip him for the shepherding of the hundreds of thousands who are in his Diocese, which is at once the dormitory of London workers and the home of a great agricultural community. Its Church problems are many and complicated. Population has outgrown in many cases Church accommodation, and in other instances the agricultural community has diminished. Proximity to London will enable him, without loss of valuable time, to take an interest in central Church work, and we look forward to his becoming, like his predecessor, a living force in the councils of his Church.

Prayer-Book Revision In November, the Houses of Clergy and Laity will debate the proposed Revision of the Communion Office. All who are acquainted with the many proposals under consideration know what is at stake. Will the Revision mean the restoration of the Mass as a legal service in the Church of England? Will it, on the other hand, sanction the use of a Prayer for consecrating the elements that will omit vital words concerning the sacrifice of Our Blessed Lord for the sins of the world? Much will depend on the issue of the discussions for the whole future of the Church of England is at stake. What was deliberately rejected at the time of the Reformation is now openly advocated by those who desire to convert the Lord's Table into a sacrificial Altar and to drive out of the Chancel the laity who were called into it by the Reformation. There is no use closing our eyes to facts. The Revision proposed by the English Church Union and, to a certain extent, that put forward by the official Committee, involves the restoration in the office book of the English Church doctrinal teaching that places the Church on the side of the unreformed instead of on the side of the great Reformed Communions of Christendom. It is argued that the Prayer Book will still remain unchanged for those who use it, but even those who employ this argument say that two Communion Offices cannot permanently remain side by side in ordinary use in the one Church, and in time there will be only one Liturgy, that which expresses the ideals of those who are attracted by the Roman use. All Evangelicals have an interest in this matter, as the religion of the Established Church cannot be considered merely a denominational matter. It affects the life of every English Christian, and we trust that Prayer will be offered for those who are fighting in the Houses of the Church Assembly the battle of the Reformation. On the Bishops especially a great responsibility rests. According to the constitution of the Church Assembly, they have the final word, and their proposals must be accepted or rejected as a whole by the Church Assembly. In the din of world conflicts we are in danger of losing sight of one of the greatest ecclesiastical crises this country has had to face.

Ecclesiastical Management The Bishop of Durham in a recent issue of the *Edinburgh Review* sheds light on what has given pain to a great many loyal and peaceable English Christians. Every one rejoices when barriers between Churches that are opposed to Holy Scripture are broken down, and we were glad when the Holy Synod of Constantinople passed a Resolution acknowledging the validity and canonicity of Anglican Orders. Dr. Henson says: "It appears, however, to be doubtful whether the Eastern Ecclesiastics were not acting under some misapprehension, for the Secretary of the English Church Union has expressed his belief that the Synod was probably determined by an 'Anglo-Catholic Declaration of Faith,' signed by thousands of English Clergy, and placed in the hands of every member of the Synod. If this be the case, it would appear that the recognition of Anglican Orders may have been secured on 'false pretences,' for that declaration is not only destitute of any authority, but conflicts sharply with the official doctrinal standards of the Church of England." These are terrible words, written by a man who holds one of the most important positions in the Church of England. He proves beyond a peradventure the truth of his contention. He shows how wrong methods of arguing have led men into strange actions. "The paradox has, indeed, become familiar since it was first created by the Romanising section of the Tractarians, but familiarity neither mitigates its practical absurdity nor removes its moral obliquity." Until we have straight dealing in ecclesiastical affairs we cannot hope for permanent progress in the work of any Church section that adopts a policy characterised by "moral obliquity."

The English Sunday The past Summer showed us how far we have drifted from the traditional observance of the Lord's Day by the English people. The re-affirmation of the policy by the London County Council in throwing open the Public Parks to Sunday Games was a source of pain to many thousands of those who saw in the step a powerful dis-

integrating factor in our religious life. Lately we have had largely advertised "blackberry Sunday," with special facilities for families to visit the country and pick blackberries. Sunday School Superintendents have observed the result. Their schools were without the presence of large numbers of young people who had gone blackberrying. Parents who previously had been most careful in seeing their little ones prepared to attend Sunday School, dressed them for a Sunday's blackberrying and were fortified by the lead of those who had provided opportunities for games on Sunday afternoons. The habit of disregarding the claims of Sunday is very easily acquired, and we venture to think that before many years have passed it will be found that a grave mistake has been made, and that those who lent the weight of their position to the continued relaxation of the rules inflicted a blow to the best interests of our people. The utterance of a prominent man known to be a Christian leader, or the silence of those who hold high position, is interpreted in a much wider sense than was intended. "Broad-mindedness" is not always the same thing as Christian consistency, and very often the way which is straight is the only one a Christian can use.

A Moral Question The painful discussion on conduct in the London parks has made it plain that deeds that are unseemly occur and are not prevented as they ought to be in a Christian community. Among the many letters that have been published none has been more to the point than that of Sir Andrew Wingate, who showed how by his prompt action he was enabled to put an end to a similar scandal in the past. We must preserve decency in the places of public resort, and we are certain that this is the conviction of the great mass of Londoners. Policemen do their duty and magistrates have not been afraid to convict, but prevention is better than cure. We have regretted the false economy which was responsible for the disbandment of so many of our Women Police whose promptness and sympathy were of the greatest value to the community. We are convinced that a number of women can do more to suppress evil of the type we deplore than double the number of men. Every citizen has an interest in the public parks and no matter what opinion may be formed as to the extent of the evil, the evil exists and ought promptly to be made to end. Evidently the authorities are now more alive to their responsibilities and are more active, but we shall not rest content until the public may use the breathing spaces of London without any risk of being offended by deeds that are as wrong as they are offensive to social life.

Germany From many sources evidence reaches us of the deplorable condition of the Christian leaders in Germany. It is not too much to say that Protestantism in Germany is in danger of being killed by the inability of the ministers to obtain support. Undoubtedly they suffer terribly and in many cases are without the means of supporting life. Nearly five years after the armistice we find Europe still engaged in war—for although the weapons are economic, the results on the community are similar to those of the violence of force. We pray that those who have the power to act and influence opinion will not be led astray by the bitterness that was natural during the conflict. We are suffering in England through the state of Central Europe, but our sufferings are very slight compared with the inhabitants of Germany. It is true that some Germans have made fortunes out of the ruin of their fellow-countrymen, but that is not all the story. The great majority of those who have no wish to do more than earn their daily bread by honest work are suffering, and the claims of Christ are upon all His followers to refrain from anything that will cause their brethren to suffer unjustly. All who have read *Evangelical Christendom* are aware of the view it expressed and still holds of the actions of those who made war necessary. But the time has come for the Christian people of this country to do all in their power to secure a just settlement of the questions that are now forcing Germany to the abyss of anarchy and social dissolution. May justice be done by the States of Europe!

Disillusion We have all passed through the stage of disillusion. Once it was thought—without any real grounds for the opinion—that after the war the world would be renovated and, by the action of political and social changes, a new England would arise in which every man would abide under his own roof and find "comfort and happiness" to hearten him in his daily round and common task. We had been thinking so long in terms of man force and munition supply that we were captivated by the power of things material to bring about striking results. That is no longer the case. The times are out of joint, and instead of congratulating ourselves that we have been privileged to live in the greatest age of moral and social progress, we are witnessing something like the breakdown of all optimism and the enthronement of ingrained pessimism. Is not this a definite call to God's people to look upward and see the only hope of a better life and a truer way of living? Human effort has failed, the wisest counsels of men have been perverted into easy criticism without any real prospect of reconstruction. The reason is plain. God has been forgotten and spiritual idealism has been replaced by material values. We must get back and get back speedily to the way of the Cross—to the recognition that only a changed heart can bring about a moral and spiritual reformation in the individual which is the first step to a social reformation on a spiritual basis. The times are really the great test of our religion. They are putting us on our trial, and unless we return to the Christ utterance, "a man's

life consisteth not in the abundance of things that he possesses," and "man cannot live by bread alone," we shall drift more and more towards a social condition that will be despairing. The unaided strength of man has failed. The hour has come for dependence upon God. Let us all find in our disillusion a starting point for faith."

Evangelistic Missions

We rejoice at the revival of Evangelistic Missions. In London and its neighbourhood, in the Provinces and in other parts of the Anglo-Saxon world there is in process of evolution a great Evangelistic campaign. Simultaneously in Willesden the National and the Free Churches conduct a Mission for ten days; in Islington and South Surrey Missions are being held, and in Yorkshire, to mention only one provincial centre, great keenness is shown in the preparation for an Evangelistic crusade. This is what ought to be. Once let it be recognised that the Gospel is the power of God to salvation for those who believe and we shall see the restoration of organised Christianity to its proper place. With eighty per cent. of our people outside the influence of the Churches no one can rest satisfied. We have tried social work and have found it unsatisfactory, we have discussed every conceivable question in the pulpit to excite interest and have succeeded in emptying many of our Churches. Let us return to the Cross and proclaim a crucified and risen Lord Who is able to save to the uttermost, and we shall see the first-fruits of a real revival. Too long vagueness has been the prevailing tone of the pulpit—an inability to apply the Cross to the surging life of the twentieth century. Man cannot apply the Cross, he can only proclaim the message of the Cross and God will apply the message in His own way. Preachers think they must understand processes before they can proclaim truth. If the revelation of God in Christ be true and final, the Holy Spirit will work, and men will be born of the Spirit. There is a Christian dogmatism which is justified by Our Lord's teaching as well as by experience, which cannot be analysed by human insight.

Science and Religion

The British Association annually revives the story of the Belfast address and the controversy between Wilberforce and Huxley. To-day science may be less aggressive, for with its great progress it is more conscious of its own limitations. Christianity has no reason to be apologetic in the presence of scientific thinkers. The true Christian worker has no fear of scientific method. He is just as responsive to the calls of truth and fact, but he knows that only the spiritually minded can discern the things of God. A biologist cannot follow the reasoning of the pure mathematician, and a mathematician is at sea in the problems of anthropology. The physicist may explain why music is music, but that does not give him the appreciative ear for the triumphs of human genius. So it is with our faith. We are very sure of God, and science cannot disprove our sureness. We are very sure of Christ and science cannot do away with the uniqueness of His Person; we are very sure of the work of the Holy Spirit, and science cannot analyse His work in the human heart. Sin remains sin, in spite of the work of comparative psychologists, and the new psychology has as many explanations of the working of mind as there are leading exponents, who are frequently in direct conflict. It is not for Christians to accept all that is said in the name of "science," for science grows and its doctrine of to-day gives place to its doctrine of to-morrow. We who have built upon the Rock, Jesus Christ, know that we stand firm on Him and that He holds us up, so when we read apologies for faith that do not strengthen our belief we can say, "Thou, O Christ, art all I need."

The Rev. Dr. Campbell Morgan

Many in England are anxious that Dr. Campbell Morgan should return to his own country and exercise his ministry in our midst. That cannot be for the present, as next January he leaves America for Melbourne where he will take up the ministry to which he was invited so long ago as 1917, when circumstances made it impossible to accept. Dr. Morgan has proved himself an expositor of Scripture and a man with real grip of the hearts and minds of men. He never hesitated to declare the whole counsel of God and we have need of men of his power in these days when leadership is not easily found. We are thankful for the work that he is doing and are glad that he is able once more to accept a call which he believed to be from God, and on this occasion circumstances do not block the way to his visiting Australia.

The Spanish Revolution

We are deeply interested in the possible effects of the Spanish Revolution on religious liberty. Recently the Church of Rome tried to get control of the political life of the kingdom and failed in its effort. More recently a Spanish Government placed religious liberty in the forefront of its programme, but the Roman Church spoke and the government quailed before its power. Now, in a way that was not anticipated, a military revolution has successfully been attempted and has been accepted by the king. It will be remembered that Marshal Prim, the brave Catalan, gave Spain full religious liberty, and made the way clear for the exiled Evangelicals to return to their native land. In 1876 the restored monarchy, against the will of the king, found means to restrict religious liberty and the constitution was afterwards interpreted in a still more restrictive manner. King Alfonso, following his mother, who was almost entirely in the hands of Roman ecclesiastics, liberalised the interpretation of the constitution, and Spanish Evangelicals have for years been endeavouring to

secure real freedom for themselves and their children. The Roman Church has always opposed. Will General Primo de Rivera follow, as he said he will follow, the example of Prim, and once more establish religious liberty in the home of the Inquisition? He has the power to do so, for the Roman Church will not be strong enough to oppose him and the liberal elements in the country with many of the leading conservatives who will rally to his side. A fateful hour has struck for Spain. May God direct its rulers and answer the prayer which has been accompanied by the work of the Evangelical Alliance ever since its formation. Spain has now its own Branch of the World's Evangelical Alliance and can approach directly the authorities in the name of all Spanish Protestants. Already by its action it has obtained valuable concessions and it may be trusted at this crisis to do all that can be done to obtain for themselves and their fellow countrymen the boon of full religious liberty.

Bishop Gore and Church Reunion

Dr. Bloomfield has made it plain that the Baptist Church cannot accept the fundamental position of the necessity of Episcopacy for the existence of the Church of Christ. Bishop Gore agrees with him, but with a difference, for he holds that "the Anglican Group express an opinion upon non-episcopal organisations which is bold and differs materially from the mind of the Church Catholic as it expressed itself from the beginning, with an astonishing degree of unanimity in Christendom down to the Reformation." All who wish to see how far the assertion of the Bishop differs from the facts of history will find in Mr. Sydney Carter's half crown volume, "The Ministerial Commission" (Longmans), an unbiassed statement of facts that throw doubt upon this view of the mind of the Church, "from the beginning." The Bishop proceeds, "it also expresses its desire that the term 'validity' should pass out of use, and the inquiry which it involves be regarded as presumptuous—as trenching upon what God alone can know, and seeking to limit Divine power. . . . I venture to say that no organised Christian Society can do without conditions of validity, if it is to maintain its principles, unity on the basis of certain established principles." These sentences recalled to memory the words of the Archbishop of Canterbury in "Kikuyu." Referring to "regular" and "irregular" ordination the Archbishop says, "I purposely avoid the words 'valid' and 'invalid' as I have found myself unable, without a feeling of intolerable presumption, to give to that phrase the meaning which in popular parlance it would seem to carry. The word 'invalid' has, except when applied to physical health drifted far from the original force of the Latin adjective." We venture to say that the vast majority of members of the Anglican Communion are much more in accord with the view of the Archbishop than with the opinion of Bishop Gore. Nevertheless it is necessary in the discussion of the question of ordination to remember that the Bishop speaks for a number of Anglicans who insist that unless the Church follows in practice the views they hold it will be rent in two from top to bottom. There is a definite declaration of principles which demand acceptance of Apostolical Succession as the *sine qua non* of all valid ordinations. As long as this is the case we do not see how practical steps can be taken, but we are convinced that sound learning and true exposition of Holy Scripture will break down the barrier that did not exist in the minds of English Churchmen until the growth of the Tractarian movement.

The Church Congress.

This Year's Church Congress was a welcome change from many that have been held. Its whole outlook was spiritual and the speakers spoke with a sense of responsibility. They realised that the time and opportunity called for a definite message. The Subject under discussion, "Our Lord and Modern Life," called for something more than mere arid generalities. As the Bishop of Truro said, "It is the greatest subject of all, indeed, in some ways the only subject with which the Church Congress is concerned. It is of the very essence of our faith that the touch of the Lord Jesus Christ upon modern life can and will bring the Kingdom of God. Creed and conduct are inter-related in closest intimacy. The faith of the Christian, the creed of the Church is not merely a matter of dogmatic theology. More than a generation ago Bishop Westcott tried to teach us that. Would we had wholly learnt the lesson of his great words:—"Every amelioration of the outward condition of men's lives is the translation of a fragment of our creed into action." Another speaker truly said, "We have lost the romantic ventures of the spirit. We have translated welfare into the distribution of material wealth, and we have overlooked the spiritual values." "The curse of the Nineteenth Century was its suggestion of boundlessly increasing wealth, easily acquired, with boundlessly increasing happiness resulting from it." The whole Congress message was a protest against materialism in all its forms and a summons "back to the Christ standards of life." If the horrors of the great war and the no less terrible dethronement of Christian principles since the Armistice have taught us anything, it is that the exaltation of materialism has failed, and the pursuit of selfish aims has brought no real happiness. Love of pleasure, an eager restlessness that avoids taking trouble, and a belief that God can safely be ruled out of life, combine to produce the "bad times" through which we pass. One day this will be seen by all classes, and we rejoice that the Christian Churches are returning to their primary duty of proclaiming the Gospel of Christ as revealed in the New Testament, and are becoming more and more impressed with the duty of witness and evangelism.

World Mission Notes.

The Catastrophe in Japan The earthquake in Japan awakened feelings of horror and sympathy in the mind of all friends of Foreign Missions. Suddenly, without any warning, tens of thousands of lives passed from earth to the great beyond, hundreds of thousands were injured, and property to the value of many millions was destroyed. The gas laid in accordance with the modern needs of Japan took fire, and added immensely to the horror of the situation. It is not always wise to graft Western devices on Eastern conditions, and certainly an earthquake centre was not the place for gas mains. As far as we know, the Evangelical Missionaries have escaped with their lives, but the Native Church has lost many members, and the destruction of Mission property that cannot be protected by insurance has been considerable. Mr. Braithwaite, the mainspring of the Japan Book and Tract Society, had sent us a record of his work, and as we read it we imagined what the earthquake has meant to him. He has lost all his stock and buildings. This year he circulated for the Week of Prayer 1,000 copies of the English programme and 23,000 copies of the Japanese translation. The Federation of the Japanese Churches left this work in the hands of one who has always proved himself a staunch friend of the World's Evangelical Alliance.

The International Missionary Council Last July a most remarkable Conference took place in Hertford College Hall, Oxford, when eighty-two representatives of the Missionary workers of many nations and Churches met together to take counsel concerning the spread of the Kingdom of God. For the first time since 1914, accredited representatives from Germany attended, and by so doing marked the re-entrance of German Missionary Life in the realm of international planning. When we say planning we write advisedly, for the Council has no power to impose its conclusions on the executives of the Missionary Societies or Churches. Its function is purely advisory, but the considered results of the discussions by the ablest experts cannot be safely neglected by those who desire to work most effectively in the Foreign Field. After all, it is not by coercive resolutions that progress is made, but by the acceptance with goodwill of proposals that have won their way to the hearts and heads of the men and women who determine mission strategy. At a time like the present, when the world is in chaos, it is a great benefit for men weighed down by responsibility and often not knowing what is the wise and right thing to do, to exchange impressions and to cultivate the spirit of brotherhood.

The Limits of Co-operation The main subject involving fundamental principles was "The Limits of Co-operation," on which papers were read by the well-known American Leader, Dr. R. E. Speer, and the Bishop of Bombay. Dr. Speer described himself as one who may seem very antiquated for "he accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed." Why this should seem antiquated it is hard to understand, unless antiquated means the historic faith as taught by Our Lord and the primitive Church. No other conception of Christianity has any title to be considered true to its beginnings, or likely to have permanent influence on the non-Christian world. For his part he does not demand as essential for co-operation identity of opinion in all things, but he makes imperative "a fundamental unitary faith in and about Our Lord Jesus Christ as He is set forth in the New Testament." "The end we seek is the persuasion of all men to the truth, above all to the truth of the preeminence of Christ in Whom dwelleth all the fulness of the Godhead bodily. We may be sure that the path to this end is not the way of alienation and judgment and expulsion, but the way of gentleness and meekness and love, of the calm and reasonable statement of the grounds on which we hold what appears to us to be the truth." These are wise words from a man who who has deep-rooted convictions.

The Bishop of Bombay on Co-operation Dr. Palmer holds that reconciliation between opposing views will take place more quickly and soundly if all the time disputants recognise their inter-communion as members of the same body, and are discussing things in the spirit of fellow members. He instances difficulties associated with Biblical Criticism, and says the Modernists and the Traditionalists, although extreme in their opinions, should be looked upon as "leading us by their dispute upwards to a conception of the truth about the Bible which neither has yet attained." It is hard for many to take up this attitude, but if loyalty to Christ is felt intensely, "it makes for unity—it makes for co-operation." Like Dr. Speer, he is convinced "that any Christian missionary effort is necessarily an attempt to present Christ as the final revelation of God, because He and the Father are one." He acknowledges that for some objects co-operation is possible between those who hold that Christ is God and those who, learning more of the Lord Jesus, are unwilling to make any denial about Him. No co-operation is possible between those who accept and deny the Deity of Christ, or, to be more explicit, that Christ is God.

The Limits of Co-operation

Dr. Palmer insists in his paper that no doctrinal differences forbid co-operation except those that concern our doctrine about the nature of God. Agreement must exist on the fundamental question as to what revelation God has made about Himself. We are at one with him in his insistence on agreement on the oneness of Christ with God. Words are able to have various meanings, and to describe by adjectives the historical position in past history of those who deny the Deity of Christ to-day is not easy. The root question is, have those who are sent to win the heathen to Christ right convictions as to the nature of Him, Who is the Central Figure in Christianity? Unless they are convinced that He is God, then the message they deliver is not the message Christ and the Apostles delivered. It is Christianity without its fundamental revelation, and cannot be more than a powerless presentation of salvation through Christ.

Co-operation with Roman Catholics

This side of the problem does not seem to have been discussed by the Oxford Conference. Probably the reason was the inadvisability of spending valuable time in debating what does not exist and cannot exist as long as Rome remains unchanged. There are a great many questions to which an "answer 'yes' or 'no'" cannot be given on different points of Roman doctrine that are held by those who are not in allegiance to Rome and yet are willing to co-operate. The Evangelical is ready to do all in his power to work with them, provided that they do not insist on their discipline being imposed on those who co-operate. Rome does not in most places respect Mission comity and remains isolated. Her position is clear and definite. We for our part see no opportunity for co-operation, and still less for any united Mission work, for the conception Rome holds of the Gospel and its saving message is opposed to the whole spirit of the New Testament revelation. Rome demands the complete acceptance of her claims by those who work with her, and Evangelicals cannot admit to be true what they know to be false. Dr. Palmer lays down that "the hope for missionary progress lies now in the hope that the missions one day will be the missions of a united Church." We agree, but we add that they never can be the missions of a Church that admits the Roman claims and system.

North African Missions

North Africa has great possibilities as a Mission Field. Historically it was once the centre of a great and flourishing Church with hundreds of Bishops. As Dr. Zwemer says in a most interesting and informing article in the *International Review of Missions*, "The story of the conquest of Islam is well known. The people had no Christian literature in their vernacular, not even the Bible, and so no remnant of the Church remained. Only in some customs and superstitions do we still find traces of nasty Christianity." No more terrible indictment can be made of ecclesiastical neglect. Without the Bible the Church had nothing to resist the onrush of Islam, and the Church that had Augustine as Bishop of Hippo, and Cyprian the man above all others responsible for the sacerdotal conception of the Ministry and Episcopal autocracy, ceased to be. We have always believed that the lesson of North Africa has been overlooked by those who dwell so much on organisation of a particular type as necessary for the existence and continuance of the Church. After all, Christianity is a message of Salvation with Christ as its centre, and without the Bible the knowledge of the Christ ceases to be living. The Bible is essential for the continuance of the proclamation of the Christian message.

The Opportunity of To-day

There are many Missions working in N. Africa which is opened by the progress of European powers. But they have been poorly supported by the Church at the base which has given them no adequate backing. What has been accomplished under these circumstances is a foretaste of what may be done. The personal evangelism of the missionaries has been devoted and intensive. Now the Methodist Church of the United States has undertaken work on a large scale, and to Bishop Hartzell a great debt of gratitude is due. Algiers and Tunisia are being worked with zeal and strong centres have been established. There is special need for Christian literature. But Morocco is still without a great plan. We have met some of the workers who have done as individuals magnificent service, but it remains true "if any one would be convinced of the splendid heroism and yet the sore need of greater co-operation among the workers, let him visit Morocco." Now that Dr. Zwemer has drawn attention to the facts we trust that Morocco will receive the prayer and thought it deserves.

The Mission Ban

For political reasons, Missions are not permitted in certain African districts. Moslem fanaticism is at the base of these restrictions and work is confined to the pagan tribes, that must be saved from the assaults of Islam. We have no wish to add to the difficulties of those who are striving to introduce order and stability, but the restrictions cannot remain for ever in the Sudan. We have before us the regulations of the Government which require an undertaking that if schools be opened work must be confined entirely to and not outside the school. Even then there are regulations which do not allow school work to be maintained as is usual in other missionary centres. No one acquainted with the temperament of the Moslems in the Sudan would wish to see even an excuse given for the uprising of the tribes against the Government, but Christians have their commission to preach everywhere and make the saving

health of the Gospel known to all nations. At present the Missionary organisations have no agreed opinion on the subject, which is one of great perplexity and until an agreement be reached by those directly responsible we cannot hope that the Government will remove restrictions that are a barrier to advance. Meanwhile every opportunity must be taken of doing the work that can be done.

The Portsheath Conference

Under the auspices of the Y.M.C.A. some 800 men gathered together in the Austrian Alps to consider the work for Christ and His Church that must be done among boys. Their aim is "to lead boys to the Lord Jesus Christ as Saviour and Master, in order that they may trust, follow and serve Him, and that they may take their part in building a new world Order—the Kingdom of God on earth." The conference was attended by representatives of fifty-four nations. The men who took the lead were possessed of wide experience and had studied every aspect of the many-sided problems presented by boy life in our modern civilisation. The Churches are more or less alive to the duty that lies upon them, but they are faced by obstacles of an unprecedented character. Boys to-day have much done for them by zealous and enthusiastic young men who act as local chiefs of the organisations devoted to their well-being, but their number is too small and there is need for co-operation that does not always exist. In Great Britain a great change has taken place in home life which has left its mark upon the character of the boys, but the young folk still remain impressionable, and by discipline and the impact of Christian character and teaching are as responsive as ever they were to the claims of Christ. We trust that the determination to put in the forefront the teaching of the Bible as the main source of spiritual inspiration and knowledge will ever remain prominent in the minds of those who attended the Conference.

The Indian Church

There are at present at work in India many influences for bringing into being a United Christian Church. Side by side with them there has come into being a movement for the complete reorganisation of the Church of England in India. At present the Church is practically the Church of England in India and it is proposed to make the Church as independent as the Protestant Episcopal Church in America or the Church of Ireland. At one time the great mass of adherents of the Church were Europeans. Missionary effort has changed all this and the European element is a small minority. It is held that India has its own special contribution to make to the Church Catholic and ought to have its own service book and separate organisation, in which the native Indian element should have a place proportionate to its importance. It is not for us to discuss the many arguments pro and con that appeal to Anglicans, but there is a real danger of the Indian Episcopal Church taking a line that will make reunion more difficult. We have seen "An order for the Administration of the Holy Communion sanctioned by the Episcopal Synod of India for experimental use in the Diocese of Bombay in places selected by the Bishop of Bombay." We venture to say that this experiment contains much that will retard instead of promoting reunion.

The Chinese National Christian Council

We have received the *Bulletin* of the National Christian Council which gives an account of its First Annual Meeting that discussed with a deep sense of responsibility the work that must be done in China which is in a state of transition. As was said, "the National Christian Council should be a kind of mountain top whence a good view can be gained of the wide-spread Christian movement in China." The Chinese and foreign elements were blended into a single family and all recognised that they were engaged in a common work. It would seem that this sense of brotherhood led to a richness of spiritual experience that was as remarkable as it was spontaneous. Of the Church in China we can surely say, "God is in the midst of her, she shall not be moved. . . We come away without any doubt as to the fact that we have met with Our Lord, as we have met with one another." Two points emerge in the discussion of methods. Retreats and evangelism were the keynotes of the programme. Retreats, which mean Conferences for the deepening of Spiritual life, are to be held, and a more aggressive evangelism is to be faced by those who attend. As we read the report of the Council we saw that in China the same problems exercise the minds of the Church as occupy them at home. This must always be the case for those who are followers of the One Lord and have a common faith.

The New Turkey and Missions

All interested in Missions in Turkish territory are faced by entirely new problems. Through the divergent policies of the Christian Powers Turkey has issued from the Great War and the aftermath of war more independent and more firmly seated in complete control of her territories than in 1914. We may regret the fact but that does not make it any the less a reality that has to be faced. It is too soon yet to appreciate what the changes may be, but we have to remember that prayer to God will make what appears to man to be an insuperable obstacle something that can be overcome. Liberty may be lessened and opportunity may be for the present curtailed. The influence of Christian Governments may be less than it has been, but God has before now made His own way clear. It is a sad reflection that the divisions of Christendom have once again given the anti-Christian forces the opportunity for striking a blow at the work of Missions. Nothing is gained by lamentation over

what "might have been," and we are sure that the Missionary Boards responsible for the work of God in the Turkish Empire will not be dismayed but will do all in their power to face the facts and advance the Kingdom of God.

Palestine To-day Palestine is outside the Turkish Empire. It is ruled under a mandate by England and the settlement of Jewish colonists has been always a prominent feature in the administration. Political and anti-Semitic influences have complicated the question. For us the great factor is the freedom of Mission work in the Holy Land and the maintenance of full religious liberty. Mr. Lloyd George says "Is it too much to ask that those amongst the Jews whose sufferings are the worst shall be able to find refuge in the land their fathers made holy by the grandeur of their genius, by the loftiness of their thoughts, and by the inspiration of their message to mankind?" It is hard to resist the force of this plea, but it is also necessary to see that nothing be done which will make the work of the Missions more difficult. The Jews need Christ, and it is our duty to present Him to them as their Messiah. Anti-Semitism is unchristian, but this does not mean that unchristian Semitic regulations are justifiable.

Africa and its Future It is almost impossible for any one to understand the effect of the Great War in lands where its repercussions were least expected. In Central Africa as well as in China the whole outlook of millions has been changed. China seems in many ways outside the present reach of European influence, to an extent incomparable with the power of Western civilisation to direct African life. At the Sheffield Conference, where "Africa in the Making" was discussed by Missionary Laymen, Mr. J. B. W. Reeves said: "We have to recognise the fact that while Africa in prewar days was reckoned a nation in childhood, she has developed into youth so rapidly in recent years, that a new Africa is growing up. The old Africa, that with a sullen docility plodded on as the tool of the white man, is passing. The war opened up the Continent in a few years to an extent that millennia had not done previously." British responsibility for the New Africa is much greater than is generally understood. It has suzerainty over nearly one-third of the Continent and over more than one-third of its inhabitants.

The place of Christianity in Africa Responsibility carries with it duties. In the past comparatively few British agents were engaged in the development of African life. In many large districts the directing influence was that of the Christian Missionary. We are told that the African to-day no longer gives undivided allegiance to the Missionary as "guide, philosopher and friend." He is being reached by the disruptive elements from his kith and kin in Negro America, and worse still, Bolshevist movements are not unknown. We know the marvellous influence for good of missionary influence in Uganda and Nyasaland, the Gold Coast and along the banks of the Congo. That will alone save Africa from the chaos that threatens it, unless its vision be rightly directed. Old things are passing away and the Christian Church has the duty of bringing to Africans the Gospel that will alone enable them to combine freedom with progressive life. What has been done in some places, is promise of what may be everywhere accomplished by the pioneers of the Cross.

Books Worth Reading.

THE STORY OF CHRIST. By GIOVANNI PAPINI. (Hodder & Stoughton. 10s. 6d.)

We briefly referred to this striking volume in our last issue. It has had an enormous circulation in its Italian form, and in the United States it has been extremely popular. Probably no Life of the Saviour has had anything like its success from the point of view of the publisher, and the reason is not far to seek. It is written by an artist in words who has a vivid imagination, it is alive with personal faith, and unlike many Lives of the Master it quotes very largely from the New Testament narratives. This last point is worthy of consideration. The New Testament is not read as it once was. In Italy, it may truthfully be said, the sacred text is unknown to the great majority of those who read Signor Papini's work. The words come to them with all the force of novelty, and we think that even in this country the verbatim quotation instead of the customary Text reference brings home to many a meaning that cannot be fully grasped unless the words are before the reader. There is a force in the honest translation of Scripture that is never found in the paraphrase of even skilled writers.

The book bears the mark of its Latin origin in every page. No Englishman could have written it, for it has the warmth and verve of Southern Europe. It is most picturesque in its phrases, and makes use of legend as well as sober fact to drive home his teaching. Claudia Procula may or may not have been the wife of Pontius Pilate. This serves for the remark: "The Centurion at Capernaum, the woman of Canaan and Claudia

Procula were the first Gentiles to believe in Jesus, and it is not without reason that the Greek Church honours her as a saint." But what of the Greeks who would see Jesus? We are told the name of the Penitent Thief and of the Soldier who thrust the spear into Our Lord's Side. We read that "with the help of Nicodemus and of a few others, Joseph drew the nails from the feet of Christ, finding this a difficult task, so firmly had they been driven in." But when do we read that the nails were driven into His feet? These and many other touches prove that the book has been written by one who is familiar with Roman Catholic tradition, and it is a fact that the author was at one time an avowed unbeliever, who was converted to Roman Catholicism. With the exception of a few passages even the Protestant reader cannot find doctrinal bias that offends him. Our author has his eyes fixed on the Saviour. "We need Thee, Thee only, and no other! Only Thou Who lovest us canst feel for us who suffer that pity each one feels for himself. Only Thou knowest how immeasurable is the need of Thee in this world, in this Love of the world's life." This is the real strength of the book, which glows with a personal attachment to the crucified and living Lord. We find its attractiveness in the presentation of His Person and in the gift of its writer in making Him not only a Hero of his story, but the very centre of his devotion. For Signor Papini has given us a historical life which is devout as well as a record of the Gospel facts.

We give a few quotations which will show the suggestiveness of Signor Papini's thought: "Jesus never wrote—save once with His finger on the ground, and the wind cancelled this writing for all eternity—but had He so desired He could certainly have been the greatest poet of all times, coming as He did of a people of fertile imagination, of the people who produced the Psalms, the Story of Ruth, the Book of Job, and the Canticles." "Man's faulty memory retains only the truths that have been written in blood." Writing on the first word from the Cross, he says: "No more divine prayer than this has ever soared heavenward since man came into being. It is not, indeed, the prayer of a human being, but of a God to a God. Man, who does not pardon even innocence in the innocent, had never dreamed, until that day, that one could implore pardon for them who gave us death. A pardon of which ignorance is the condition, but which is even incalculably beyond the natural strength of man, unless this strength be increased by grace or transmuted by the imitation of Christ."

Having read this last of many lives of Christ, we lay it down with a sort of feeling that in spite of its warm rhetoric and vivid personal faith, we miss something. Papini believes in the deity of the Saviour, he accepts His humanity, but the Master loses somewhat of the sublime simplicity of the Gospel records. We come back to our New Testament Gospels with a renewed conviction of their inspiration and their power of bringing us right into the Presence of Him Who alone has the words of Eternal Life. Papini writes as a great and trained wizard of words—the Evangelists tell the story with the art of the plain men who see and know, and plainly set forth what they have seen and heard.

T. J. P.

THE LORD COMETH. By CHRISTOBEL PANKHURST. (Morgan & Scott. 3*s.* 6*d.* net.)

We welcome this remarkable book as much for the subject upon which it treats as for its authorship. God moves in a mysterious way; that is one proof of the supernatural, and His wonders concern both men and things. The conversion of Saul of Tarsus wrought wonders in the early Church, and the conversion of Christobel Pankhurst, the genuineness of which is affirmed by many witnesses, is being used through her volume to arouse many to the truth of the Coming again of Christ, and to stir them to the study of the sure word of prophecy concerning the events, present events, which show that we are near, not the end of the world, but the end of this age, the age of the Gentiles. Miss Pankhurst tells us that she has written on no hasty impulse, but after steady and prolonged consideration. After reading her volume we realise more fully the power of the grace of God to soften hearts, transform lives, and create witnesses. The fiery political advocate of enfranchisement for women has become the humble believer in Christ and a herald of His Kingdom whose voice cannot fail to make itself heard in this fascinating book.

1001 BIBLE PROBLEMS. (Morgan & Scott, Ltd. 1*s.* 6*d.*)

Some of our readers may have noticed that each Saturday the *Daily Express* has inserted a number of Bible questions, the answers being printed in a following issue. We were first attracted to this by the skill with which the questions were selected, and we may add the posers some of them constituted! A short while back we wrote to the Editor suggesting the issue of these questions with their answers in volume form. This has taken place, and we are thankful the volume has been placed in the hands of Messrs. Morgan & Scott, through whom very many Bible students will be able to obtain it, and in many ways make use of the contents. We wonder how many of our readers can answer offhand the questions, for instance—Who was Rab-Mag? and What is a pygarg, and where is it mentioned in Scripture? Dr. T. H. Darlow, who compiled and arranged these Bible Problems, has laid us all under a debt of gratitude.

From the CHURCH MISSIONARY SOCIETY we have received a parcel of most attractive Missionary painting books and pictures for young people. We most heartily commend them for birthday or Christmas gifts, or for prizes. MARKET DAY IN AN INDIAN CITY is an Indian Model in outline for colouring, there being no less than 70 pictures for 1s. 6d. The INDIAN PAINTING BOOK (there are also Egyptian and Japan painting books) at 1s. each, with full directions, is a marvel of cheapness, while SHOPPING IN CHINA is a coloured model of a Chinese street, enabling the reconstruction of a realistic Chinese street, with shop signs, balconies, and people passing to and fro! KUEH'S PROMISE, a story from China, with an attractive cover and illustrations, is published at 6d. There is a further packet of PICTURES FOR PAINTING (3d.), starting in with preparations for a banana dinner in Africa, and ending up with going out to tea in Japan. No doubt many of our readers will be visiting the C.M.S. House at Salisbury Square, E.C., between now and 23th December, for to make gifts of these excellent publications is to further Missionary interests in desirable and fruitful circles.

T.B.B. OF THE C.S.S.M.—This reads something like Jules Verne, but it is by no means a cryptogram to those interested in the Children's Special Service Mission. Mr. T. B. Bishop did not actually found the C.S.S.M., but he was a pioneer in its early days, to whose initiative, courage and steadfastness is due the nearly sixty years of honoured service which the Mission represents. The Scripture Union, which owes its inception to Mr. Bishop, is an adjunct of the C.S.S.M. of untold value. We cordially commend this volume to our readers (C.S.S.M., 13s, Warwick Lane, E.C. 3s. 6d. net) as much for its record of an honoured life as for the spiritual uplift it must give to the reader. If it fulfils a mission in raising up new workers among the young people on the lines on which the C.S.S.M. so faithfully works, nothing could have been more pleasing to "T.B.B. of the C.S.S.M."

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